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OCTOBER, 1914.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE WEEK OF PRAYER FOR YOUNG MEN AND YOUNG WOMEN, NOVEMBER 8th-14th, 1914.

"Above the voice of many waters,
The mighty breakers of the sea,
The Lord on high is mighty."

AMIDST the crumbling and falling of many cherished ideals and hopes, when old foundations are giving way, when the world as we have known it in peaceful days seems passing away, and when much of our work is going down into death, there comes to some of us a dimness of vision, and we feel the necessity of going alone into the sanctuary of God, in order that we may have a fresh sight of the One who sitteth above the waterfloods, and learn anew that death is the way to life.

Out of the chaos and confusion around us comes a clear call to every woman who calls herself a Christian to humble herself in prayer before God and to seek Him in His sanctuary. We need to pray as individuals and we need to pray in company with others. "The weapons of

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

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our warfare are not carnal but mighty through God to the pulling down of strongholds." Our Association in every country is seeking to help to bring in the kingdom of God, a kingdom which can never be moved and never be overthrown. This is the strong link which unites us, whatever our nationality may be. Let us fall on our knees and be one in spirit in the presence of our Father. As many of our activities will have to cease for a time, let us learn that we are called to a deeper service, and find the secret of having power with God and man. A special opportunity will be given during the Week of Prayer for young men and women, November 8th to 14th. We must ask to be taught how to pray, how to gain access and enter into the very Presence of God, so that this may be a week of prayer such as we have never had before in connection with the World's Young Men's and Young Women's Christian Associations. The devotional subject chosen (the choice was made some months ago) is "The Fight of Faith." We must give time to ponder over this message, and be taught how to become warriors of God, "for we wrestle not against flesh and blood, but against principalities, against powers, and against the rulers of darkness."

As we go forth from the place of prayer, let us be very simple and very gentle, and remind ourselves of all that a woman can do in bringing healing, and in ministering to others. We have come back to the elemental things of life, where "men must work and women must weep;" but though there is grief and desolation in many hearts, we can be patient and steadfast and strong to endure, doing our duty faithfully in our allotted sphere, ready to be a shelter in the time of storm, and a refuge to those who are suffering more deeply than ourselves, never doubting but that the day will dawn and the shadows flee away. The words of the grand old prophet speak to our hearts afresh: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. . . . For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

CONSTANCE M. WALDEGRAVE.

REPORT OF THE STOCKHOLM CONFERENCE OF THE WORLD'S Y.W.C.A.

THE Report of the Stockholm Conference of the World's Young Women's Christian Association is now ready for circulation, and we would urge every reader of "THE WOMEN'S INTERNATIONAL QUARTERLY" to secure a copy as soon as possible. It may be obtained (price 1s. 3d. post free) from the World's Young Women's Christian Association Office, 26, George Street, Hanover Square, London, W.

All the Conference addresses, including those on Emigration and Immigration problems in eight countries, are given in the languages in which they were delivered, together with the full minutes of the Conference, list of delegates and reports from twenty-three national committees in affiliation with the World's Young Women's Christian Association Committee.

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CONTRIBUTORS TO THIS NUMBER.

WE are glad to pass on to a wider circle the address given by the REV. D. S. CAIRNS, D.D., of Aberdeen, to the World's Young Women's Christian Association Committee at its closing session in Stockholm. It proved of great inspiration to the members of the Committee, and Dr. Cairns has kindly given permission for it to be reprinted here.

"*Les Devoirs Civiques de la Femme*" was one of the most striking papers presented at the Stockholm Conference. MLLE. DE DIETRICH had not previously attended such a Conference, but many are hoping she will continue to help the Association movement both in France and elsewhere to realise the ideals she has so ably expressed.

MISS SHEARMAN and MISS BIRD have both been closely identified with the reforms of which their paper speaks, and Miss Bird has been for several years the chairman of the Legislation Committee of the Consumers' League of the State of Delaware.

The article on "*The Copts*" is by the wife of one of the missionaries of the Church Missionary Society in Cairo, Mrs. W. H. T. GAIRDNER; and that on the Evangelical Community at Stanislau, Galicia, is by FRAU PFARRER ZÖCKLER, from whom those who attended the Stockholm Conference heard such a pitiful account of Galician emigration.

The Christian Leader's Attitude.*

The Rev. D. S. Cairns, D.D.

We are living in an age of religious world movements, and what lies behind them, with all their uncertainty and unrest it seems to me is this—that God is speaking, and speaking above all to the youth of this generation. That is of cardinal importance for what I want to say now.

I never go to a Student Conference, for instance, but what I am prepared to learn every whit as much as I am to teach, because I have come to see that there is really here an active work of God's Spirit. Now if that really is so, this one question is enormously important. Are we of the older generation coming down upon this thing simply with a view to imparting our own experience and knowledge, taking it, moulding it, shaping it, as we would absolutely like to see it—is that to be our attitude to youth to-day? Or are we, while believing that we have something to say, prepared to listen and learn as well as teach? That seems to me of cardinal importance in determining the course of our work, because I hold very strongly that the learning as well as teaching attitude is the right one. I should like to say one or two things along these lines to-day.

We have been talking a good deal about world movements in this Conference, and that is the outward aspect of our present time, but there is an inward aspect as well. It is perhaps owing to the fact that this is an age of world movements, that it is a time of chaos and confusion in the world mind, for the nations are pooling their ideas and this is inevitably confusing. There is spiritual unrest everywhere, and some regard it with absolute dismay. It seems to them that everything is going to pieces. I would venture emphatically to differ from them. There is enough of chaos no doubt, but I believe that the Spirit of God, as on the primeval chaos, broods upon the face of the waters, and already there is a new world emerging here, full of possibilities. If we know how to meet and deal with it, it may mean a new epoch in the story of the Christian faith. That is how I interpret this chaos. As the poet has said there is a day in the springtime when all the long,

*An address to the World's Committee of the Y.W.C.A., June 19th, 1914.

slow, laborious advance of the sap along the twigs and branches breaks out into leaf and blossom. I feel it is the same in human life, and that we are living in a period when these forces of vital unrest are coming to positive expression. Now if that really be so, how are we to deal with this outbreaking new life as we ought, as we have to do? I think that this is really your problem, as it is of the Young Men's Christian Association and the Student Movement. How is it to be managed and dealt with?

For one thing I do not think we have any standing at all in the matter except on the Rock of Ages—it is the one great rock in the maelstrom. We have to be quite clear about that. God, and the revelation of God in His Son—the absolute manifestation of God in Jesus Christ His Son. We stand on that. This is not a manifestation that the world can ever outgrow—that is an important point, for if we can outgrow Christ a century or a millennium hence there is not the smallest reason why we should not outgrow Him to-morrow. We stand on this—that we have got to do with a God Who has approached us, and is constantly approaching us day by day in the revelation of His Son. We have to stand on that and increase in faith in it—that is our personal problem. But having got hold there, we have to turn, it seems to me, to this great stir and movement and confusion, and to recognise that God is in that too. I cannot attach any meaning to the doctrine of the Holy Spirit or the Providence of God unless that is true. If God is a living God, He is in these great world movements, just as when He called Abraham and sent His Son in the fullness of time. His Spirit is in this stirring life of youth around us. Our task is to understand God's providence, and to detect His Spirit in its crises. We have to go to Christ and keep near Him, and then to read this time-world. The task of your movement is to bring these two into harmony—to bring the power of the one to bear upon the other.

And surely our primary duty in faithfulness to Jesus Christ is to win people for Him? I shall never while I live forget an unexpected sight which came to us the other night. Some friends had taken me for a stroll down by the harbour and the body of a poor creature was taken from the water—a woman, who might have been saved! Is it not a terrible symbol of what is going on? Human souls, dear

to Christ, are being wasted and thrown away, and that is the kind of thing that we have to prevent. We have got to get men and women for Christ, and it seems to me that that is just the primary end of the Young Women's Christian Association. We have to prevent this kind of waste, and to work to bring human spirits into a new life. When one thinks of the great mass of youth in Europe, living in this time of absolute confusion and unrest, hungry for friendship and faith, and when one thinks of so beautiful and noble a gathering of the spirit as this that one has been taking part in, one is filled with a sense of the potentialities of it. Youth is here—the fathers and mothers of the coming generation are here—and you, I believe, are only at the beginning of your work. You have got to get them, and I believe they can only be got by listening to what they have to say, studying them and in Christian love and faith seeking to teach them of the risen Lord. I think that that is the way in which real loyalty to Jesus will show itself. Surely if anything is true about Christ it is that He recognised facts—that He went down to get into touch with waifs and outcasts.

I know that I might learn from you too here rather than teach, but I want to emphasise that the spirit in which we must meet youth is this—we must take it on its own ground—get as near it as possible. How that may work out in policy I can only leave it to you to say. Do not let us talk down to them as if we know everything—let us get beside them and be willing to learn as well as teach. That will inevitably lead to complications and difficulties, and it is quite possible that here, in the Young Women's Christian Association, you find some antagonisms as we do in the Church. I can only say about that what one of our Scotch leaders of religious thought once said—when some one challenged him with the criticism that "the Free Church is rent with antagonisms." "Sir," he said, "the Free Church is *rich* in antagonisms." Keep together and provoke one another—that is absolutely essential! Friction and strain there must be, but these things need only lead us deeper and further into the meaning of the Gospel. You may have a far greater future before you than anything that has ever crossed the minds of your most jubilant believers, for I believe that in eternity the tides have turned and are now setting shoreward towards the

flood. You have got to think on a very great scale in thinking of the future of societies like yours that seek to apply the universal Gospel to the needs of universal humanity. God is living, and if Christ is the universal Saviour, your whole mistake is likely to come from too contracted an outlook, not from one too great. . . . Make your ideals large—plan largely if you are going to win the great harvests that I believe in the providence of God are there waiting to be reaped.

He Who has led you hitherto will lead you still.

"I know not the way I am going,
But well do I know my Guide."
"I go my way, not knowing,
I would not if I might;
I had rather walk with God in the dark,
Than go alone in the light;
I had rather walk with Him by faith,
Than pick my steps by sight."

I was once talking to Principal Rainy about the chaos of unbelief around; I was an irresponsible student and was pressing him hard, wishing to get something from a man who understood! He said something I always remembered—"God never meant it to be an easy thing for a man to believe!" Perhaps the real meaning of all this chaos through which we are passing is that the Lord is simply wanting to drive us back from creeds and formulas to Himself.

"Flowers need the twilight as well as sun and dew,"

and the soul needs these crises.

Talking once with a friend who was going to see Niagara, I said, "You must by all means see the Cave of the Winds! Whatever you do go in there, and you will get ideas that perhaps you will get nowhere else. It is just like seeing the world made or breaking up; you live in a world of thunder and foam, like the primeval chaos. And in all that chaos you are conscious of nothing distinct, nothing but one thing, and that is the guide. You cannot see him, you cannot hear him, but you can feel the pull of his hand." And my friend said, "How like life!" So through all the darkness and confusion we can feel the pull of God's hand, and behind the hand is the heart. All this noisy world of thunder and foam is only there that we may learn to know and trust Him. He is reality,

and the rest will pass away. Behind the hand is the heart; everything will pass away but that hand and that heart, and you and I, if we hold to them! "The World passeth away and the lust thereof, but he that doeth the will of the Lord abideth for ever."

Let us go then into His presence to commit one another unto Him, looking to Him for the grace that never faileth and the strength that is sufficient for all our needs. Amen.

Les Devoirs Civiques de la Femme.*

Mlle. de Dietrich.

Le problème féministe est un des plus graves et des plus complexes qui se posent à notre époque.

La femme de demain ne peut pas, le voulut-elle, être ce que fut celle d'hier. Nous ne pouvons renvoyer la foule des travailleuses, des isolées, à un foyer qui n'existe pas, ni confier la défense de leurs intérêts à leur "protecteur naturel" qui n'existe pas davantage. Desormais, selon le mot d'un député français—"renvoyer la femme à sa mission de charme, c'est trop souvent lui offrir le dilemne de la prostitution ou de la mort." Des agglomérations urbaines monte une longue plainte à laquelle aucune femme de cœur ne peut plus se dérober.

L'équilibre ancien qui faisait du foyer la sphère exclusive de l'activité féminine est rompu, et notre sexe cherche à tâtons les lois suivant lesquelles orienter ses destinées, et assumer ses responsabilités nouvelles sans négliger les anciennes. Recherche douloureuse, car elle implique beaucoup de faux pas, beaucoup d'exagération; recherche sacrée, car elle a le progrès social pour but, et la justice pour mobile.

Et parceque le problème est complexe, nous n'avons pas le droit de le trancher à la legère; nous avons le devoir d'en examiner sérieusement toutes les données d'une manière objective et impartiale, avant de prendre parti.

Et parcequ'il s'agit d'une question de justice, et parceque l'avenir de la société est en jeu, nous n'avons pas le droit de nous en désintéresser.

* Travail présenté à la Conférence des Unions Chrétiennes de Jeunes Filles à Stockholm, le 16 juin, 1914.

J'aurais voulu vous apporter des faits et laisser les conclusions se dégager d'elles-mêmes ; cette méthode seule scientifique exigerait un temps dont je ne dispose pas. Je suis obligée d'adopter la méthode inverse et, pour être plus concise et plus claire, de résumer mon exposé en deux thèses que je formulerai ainsi :

1. L'émancipation de la femme au triple point de vue—juridique, économique, et politique, est une évolution nécessaire.

2. Cette émancipation, simple conséquence de principes posés par le Christ il y a 2,000 ans, doit être réalisée *dans l'Esprit du Christ* si elle veut être vraiment libératrice.

1. Je dis que cette évolution est nécessaire. L'histoire nous montre qu'elle est le produit de facteurs bien déterminés d'ordre politique, économique et moral. Comme toutes les grandes transformations sociales, le féminisme a surgi simultanément dans un grand nombre de pays. La race latine lui a donné sa formule et ses premières martyres, la race anglo-saxonne sa persévérance et sa méthode ; les pays neufs lui ont frayé la route avec la belle audace de la jeunesse qui ne doute de rien. Les pays scandinaves ont enseignés à l'Europe que le féminisme bien compris n'est pas une conquête d'un sexe sur l'autre mais une collaboration des sexes fondée sur l'estime mutuelle. Sur le reste du continent européen, ancré dans sa conception du paterfamilias qui protège et commande, ancré dans son principe des deux morales, il faut toute une évolution des mœurs pour préparer celle des lois. Pour que le féminisme y prit pied il a même fallu plus qu'une évolution : il a fallu les révolutions de 1789 et de 1848, et il a fallu la révolution industrielle.

Le féminisme date, en principe, de l'avènement de la démocratie, en fait, de l'avènement de la grande industrie.

Le XVIII^e^ siècle en a posé la base sur le terrain du droit abstrait.* Le XIX^e^ a jeté à l'usine la femme et l'enfant. Et dès lors la nécessité de l'émancipation civile et politique de la femme s'affirme comme une conséquence inéluctable de son émancipation économique, émancipation que souvent la femme n'a ni cherchée ni voulue. La terrible " question sociale " se pose en Angleterre dès la première moitié du siècle, et vous savez avec quelle violence ; elle se

* " Ou aucun individu de l'espèce humaine n'a de droits ou tous ont les mêmes." (Condorcet, 1789.)

pose en Allemagne 50 ou 60 ans plus tard. En 1907 l'on voit dans ce pays le moins porté au féminisme par ses traditions, un membre de la Chambre prussienne invoquer le fait qu'il y a en Allemagne 9 millions de femmes gagnant leur vie,* pour montrer l'impossibilité et la folie de leur refuser le suffrage. Une loi nouvelle leur ouvre l'accès des associations politiques.†

Les parlements cessent de sourire des revendications féministes du jour où les femmes deviennent une puissance économique; les partis appuient leurs revendications du jour où ils ont intérêt à s'assurer leur concours. Je pourrais vous citer de nombreuses preuves de cet opportunisme politique. D'une manière générale il faut constater que le parti socialiste est dans la plupart des pays le seul à avoir en tant que parti inscrit le suffrage féminin à son programme.‡ Sa formule "suffrage universel secret et direct sans distinction de sexe" est devenue le mot d'ordre du prolétariat féminin; et à mesure que celui-ci s'affilie au parti il est malheureusement amené à s'interdire toute collaboration avec les féministes moins avancées.§ Rien ne saurait mieux caractériser le féminisme contemporain que le Conseil International des Femmes et l'Alliance Internationale pour le Suffrage des Femmes.

Vingt-cinq ans après sa fondation le Conseil International des Femmes groupe les Conseils Nationaux de 22 pays et compte près de 14 millions de membres. Les devoirs civiques des femmes y sont envisagés dans leur sens le plus large et le plus haut. Neuf commissions inter-

* Soit près du 1/3 de la population féminine; en France la proportion est encore beaucoup plus forte.

† Le nombre des sociétés féminines de toutes tendances surgis depuis 10 à 15 ans est significatif; le "Bund deutscher Frauenvereine" groupe actuellement une demi-million de membres; à côté de lui nombre d'associations d'un caractère confessionnel ou politique; le "Katholischer Frauenbund" a gagné 60,000 membres en 10 ans; la "Sozialdemokratische Frauenbewegung" 34,000 membres en 2 ans (il en compte en total plus de 140,000 en 1913).

‡ Je ne puis analyser ni toutes les raisons de cette attitude, d'ailleurs faciles à deviner; de par son principe même le féminisme devait rencontrer les sympathies de la gauche démocratique et l'hostilité des conservateurs; mais parfois la tactique l'emporte sur les principes, et les catholiques belges, les conservateurs hongrois se sont faits les champions du vote des femmes. Enfin le mot des paysans russes se déclarant pour les femmes "parcequ'elles sont contre nos deux plus grands ennemis, l'alcoolisme et la guerre" éclaire mieux que de longs commentaires une troisième face de la situation.

§ La scission est particulièrement profonde en Allemagne, mais elle vient aussi de se produire en Suisse, où les femmes socialistes ont été, obligées de sortir de l'Alliance suffragiste. Le féminisme à lui seul n'attenuera pas la lutte de classe.

nationales sont specialisées dans les domaines suivants; finances, presse, paix et arbitrage, situation légale de la femme, suffrage et droits politiques, unité de la morale et traite des femmes, hygiène, éducation, émigration et immigration. Les Congrès du Conseil International par le sérieux de leurs travaux ont plus fait pour rallier l'opinion que n'importe quelles bruyantes manifestations.

2. J'ai cherché à montrer en analysant ses principaux facteurs, en soulignant son caractère d'universalisme, et l'essor qu'il a pris au cours des dernières années, que le féminisme n'est pas une vague passagère, mais une grande marée montante, dont le flux irrésistible porte la société toute entière vers de nouveaux rivages inconnus.

Où en sommes-nous de cette évolution? Je voulais vous apporter l'énumération complète des pays où les femmes ont le suffrage politique, de ceux où elles ont le suffrage municipal, le suffrage en matière scolaire, d'assistance, professionnelle, écclesiastique, etc. Mais ces statistiques seraient longues, fastidieuses, et forcément incomplètes; je vous renvois au livre admirablement documenté—"Le suffrage des Femmes en pratique."

Je me borne à noter qu'à l'heure actuelle les femmes sont électives et éligibles au Parlement de 21 états soit aux Etats Unis, dans 10 Etats et un territoire, en Australie (dans les 6 Etats) en Nouvelle Zéeland, en Finlande, en Norvège, et en Islande. En Chine les femmes ont voté pour l'Assemblé de Canton en 1912.*

Le droit de voter pour les élections municipales a été donné aux femmes par 40 Etats, dont 32 de langue anglaise, 5 scandinaves et 3 villes asiatiques. Le premier en date fut la Suède (1862). L'éligibilité aux conseils municipaux a été accordée plus tard dans la plupart de ces pays.

Les femmes sont admises dans les commissions et conseils scolaires aux Etats Unis, au Canada, et dans la plupart des pays d'Europe, selon des modes divers.

Dans la domaine de l'assistance publique une part de plus en plus large est faite à la collaboration féminine mais

*Les femmes sont électrices en Bohème avec certaines restrictions. En Russie les femmes propriétaires votent par mandataire; mais il n'y a là qu'une survivance de l'ancien régime, sous lequel, dans toute l'Europe, le droit de vote était inhérent à la propriété et non à la personne. Les droits que possèdent les femmes dans certaines parties de l'Autriche et de l'Allemagne sont des vestiges de ces anciennes coutumes; je ne puis m'y attarder.

elle est encore bien minime comparée à l'activité fournie par notre sexe dans le domaine de la charité privée.*

Travail.—Les gouvernments tendent de plus en plu às nommer des inspectrices du travail ; en matière professionnelle, soit Chambres et Tribunaux de Commerce, Conseils de Prud'hommes, etc. Quelques pays seulement admettent les femmes.†

Police.—Il y a un très grand nombre d'assistantes de police aux Etats Unis, une vingtaine en Allemagne, et quelquesunes en Autriche, Suisse, Hollande, Finlande, et Suède.

Quant au vote écclesiastique, les femmes l'exercent dans nombres de pays protestants et dans quelques communautés israélites.

Les femmes *exercent-elles leurs droits?* En Amérique le pourcentage des femmes qui exercent effectivement leur droit de vote est extrêmement élevé, la Californie bat le record avec le taux de 90 à 99 pour cent! En Australie et en Finlande ce pourcentage est d'environ 10% moins élevé qu'il ne l'est pour les hommes. Christiania, aux elections de 1910 il y a eu (en chiffre absolu) plus de votantes que de votants. La Finlande est jusqu'ici le seul pays du monde d'avoir des femmes députées. Elle en a compté jusqu'à 21, sur un total de 190 députés.

En ce qui concerne le suffrage municipal, nous constatons que le pourcentage des femmes qui exercent leurs droits de vote n'est pas très inférieur à ce qu'il est pour les hommes. En Suède il est allé croissant ; de même le nombre des conseillères municipales (la proportion reste toutefois minime). En Angleterre et au pays de Galles on compte au 13 mars 1913 environ 200 femmes, siègeant dans les Conseils municipaux, de districts, de comtés et aux Conseils du Bourg de Londres; 1536 femmes siègent dans les "Boards of Guardians."

*Parmi les pays où l'Assistance publique est du ressort de l'Etat, seuls les Etats Scandinaves, la France et l'Italie ne font aucune distinction de sexe ; en Angleterre, en Allemagne, en Autriche, la législation est plus complexe. Je ne puis aborder ici l'immense chapitre des œuvres d'assistance et de mutualité tant officielles que privées (voir les rapports du Xe Congrès du C.J.F., publié par Mme Avril de Sainte Croix sous le titre "Oeuvres et Institutions féminines").

†En France elles sont électrices et éligibles aux Conseils du Travail et Conseils de Prud'hommes, électrices aux Chambres et Tribunaux de Commerce ; en Italie électrices aux Conseils de Prud'hommes et Chambres de Commerce ; éligibles aux Tribunaux de Commerce ; en Belgique électrices et éligibles aux Conseils de Prud'hommes ; en Hongrie aux Chambres de Commerce et d'Industrie ; en Bavière électrices aux Chambres et Tribunaux de Commerce.

En Allemagne partout où les femmes ont le suffrage indirect un sérieux effort a été mené pour qu'elles se fissent représenter aux élections. Actuellement 15,364 femmes y occupent des postes honorifiques ou rétribués dans l'Assistance publique; près de 2,000 siègent dans les Conseils d'assistance, dans les commissions scolaires ou autres.

La collaboration des femmes est recherchée par les juges des Tribunaux d'enfants pour la mise sous surveillance, et l'éducation des délinquantes; dans la seule ville de Berlin 50 Directrices d'Unions ont été appelées à travailler dans ces domaines. Mentionnons dans la domaine juridique une initiative extrêmement intéressante des femmes allemandes; à savoir la fondation de bureaux de consultations juridiques gratuites (Rechtsschutzstellen) pour femmes.* D'une manière générale l'on peut dire que bon nombre d'Allemandes travaillent activement et systematiquement dans toutes les sphères qui leur sont ouvertes.

En France la sphère est très limitée;† les femmes ne votent qu'en matière professionnelle, et c'est une élite qui se trouve être à la brêche. Dans l'Assistance les femmes peuvent être nommées à tous les postes officiels, mais le sont encore trop rarement, en dépit du splendide développement des institutions privées dûes à leur initiative. Mais les nouvelles lois sur l'Assistance pour familles nombreuses, et aux femmes en couche, sur les Tribunes d'enfants, vont élargir le champs d'action des femmes. On en nomme de plus en plus comme déléguées dans les écoles. Plusieurs femmes ont été appelées à de hautes fonctions; en 1904 Mme. Avril de Sainte-Croix a fait partie de la Commission extra-parlementaire du régime des mœurs; en 1906 le ministre de l'intérieur nomme deux femmes au Conseil Supérieur de l'Assistance, et de l'Hygiène, d'autres ont siégé au Conseil Supérieur du Travail à plusieurs reprises.

Madame d'Abbadie d'Arrast a lutté avec une ténacité inlassable pour obtenir la recherche en paternité, la suppression de l'incapacité civile de la femme mariée, une protection plus efficace pour les enfants naturels, et ceux de

*Le chiffre des clients prouve la supériorité de tels "offices sociaux sur les bureaux de renseignements" officiels; à Cologne une juriste y fut appointée par la municipalité.

†La Commission du Suffrage Universel a soumis à la Chambre un projets de loi Dussaussoy-Buisson accordant à toutes les femmes le vote municipal dans les mêmes conditions qu'aux hommes, mais la loi n'a pas encore été mise en discussion.

parents divorcés, la création de Conseils de Tutelle, etc. Elle n'a vu se réaliser que trois de ces réformes.

En Suisse l'effort des féministes a porté également sur la situation légale faite à la femme et à l'enfant naturel. Le nouveau Code Civil leur a apporté satisfaction sur les points essentiels; l'Union des Femmes a publié une brochure remarquable, une minorité travaille activement à l'éducation civique des femmes notamment en matière d'assurances. Les femmes sont de plus en plus admises dans les Commissions scolaires, mais il n'y a guère que le canton de Zürich où d'autres fonctions officielles leur soient ouvertes.

3. Quels sont les fruits du vote des femmes ?

Il faudrait pouvoir énumérer toutes les réformes législatives et sociales proposées par les femmes députées finlandaises; toutes celles qu'ont votées sous l'influence des électives les Etats américains et australiens; lois destinées à combattre le jeu, l'alcoolism, la débauche, la criminalité juvenile; lois protégeant les enfants et les femmes dans l'industrie, développant l'instruction, accordant les mêmes droits au père et à la mère; loi subventionnant les mères de famille pour leur permettre de garder leurs enfants à la maison; etc.

Il faudrait vous lire la célèbre déclaration du Parlement du Wyoming, et bien d'autres proclamant l'influence bienfaisant exercée par les femmes sur le ton général des élections, et sur toute la législature. Le temps me manque pour le faire, et ces faits sont connus.

Quant à l'influence de la politique sur les femmes, elle ne s'est jamais exercée au détriment de la vie de famille—bien au contraire, si j'en crois l'opinion de nombre de personnalités politiques de Finlande, de Norvège, de Nouvelle Zélande, etc.

Je ne voudrais pas idéaliser le tableau; des échos moins favorables nous parviennent parfois. Il faut être singulièrement fort pour descendre dans l'arène électorale sans s'y laisser asphyxier par une atmosphère lourde d'intrigues, de compétitions et de haines. "La femme y perdra de sa pureté et de sa dignité" écrit une correspondante d'Allemagne. En pays latin beaucoup pensent de même. Je les comprends. Je partage même leurs appréhensions; le suffrage est une arme à deux tranchants qui se retournera

contre celles qui ne sauront pas s'en servir. Mais ce n'est pas une raison pour fuir le combat, c'est une raison pour y entrer, car nous sommes *responsables de son issue.* Nous le sommes par simple solidarité humaine (cette solidarité que les femmes comprennent encore trop peu) et nous le sommes en tant que disciples du Christ. C'est Lui qui a posé la principe de la valeur inaliénable et sacrée de toute âme humaine: la voilà, la puissance dynamique qui de siècle en siècle fait sauter un à un les cadres du monde ancien et aux préjugés de race, de caste et de sexe substitue l'égalité! Seulement cette égalité, il y a deux manières de la concevoir: celle des démagogues, qui n'en fait qu'un nivellement contre nature aboutissant à l'universelle médiocrité; celle du Christ qui veut le libre épanouissement de chacun *selon sa loi et dans ses limites propres.*

Si la femme de demain doit accomplir une mission qu'elle reste femme, et femme avant tout—intuition amour, sacrifice, et qu'elle sache ne pas prétendre à ce qu'elle n'est pas encore à même d'accomplir.

Si c'est l'esprit du Christ qui l'anime, elle aura la force, tout en se développant, dans des directions nouvelles, de rester vraiment elle-même. Elle n'oubliera jamais que l'organisme social se compose de cellules vivantes, et que son propre foyer en est une; bien au contraire la pensée que par son existence même il contribue à la santé du corps tout entier le lui rendra doublement sacré.

Mais, ne nous faisons pas d'illusions: ce n'est pas le fait que les femmes auront un bulletin de vote qui changera la face du monde, mais le fait qu'elles *prendront conscience de leur responsabilité sociale.* Le jour où les femmes auront compris qu'elles ont un devoir national, elles trouveront les moyens de l'accomplir; le jour où elles auront compris que le vote est nécessaire pour l'accomplir intégralement et où elles sauront le vouloir, les hommes le leur accorderont.

Lorsque je songe qu'il y a six ans une commission extra-parlementaire français a condamné à l'unanimité le régime actuel de la police des moeurs, et reconnu l'urgence d'une réforme, et que son projet dort dans les cartons de la Chambre, je me dis: si les femmes votaient, cette infamie serait supprimée. Mais quand je vais plus profond, je me dis avec tristesse: le régime de la prostitution reglementée est possible parceque les femmes, parceque les mères en

ont pris leur parti. Les Américaines ont su ne pas le vouloir ; elles ne l'ont pas eu.*

L'Angleterre a failli l'avoir, mais une femme s'est levée, une femme a poussé le cri d'alarme ; elle a eu contre elle les tenanciers, la lie de la populace ; elle a eu contre elle le Parlement, elle a eu contre elle beaucoup de chrétiens. Elle a combattu 15 ans ; elle a vaincu, sans avoir le droit de vote. Et elle nous a laissé le secret de sa victoire : pour le triomphe d'une grande cause, nous dit-elle, il faut que quelqu'un souffre et il faut que quelqu'un prie.

Le féminisme contemporain a ses suffragettes ; à nous de lui donner ses Josephine Butler, hélas ! c'est à dire des femmes qui se sentent solidaires et responsables devant Dieu de l'avenir de leur nation. Ah, certes, il est des lois iniques qui paralysent notre action et qu'il faut que nous ayons la possibilité de combattre. Mais que ce que nous pourrions faire si nous avions le vote ne nous fasse pas oublier ce que nous pouvons faire ne l'ayant pas ; et si nous savions les voir, nous aurions d'innombrables moyens d'agir. Le jour où les femmes voueront une guerre à mort à l'alcool et à la débauche elles vaincront. Ayons le courage de regarder en face le grand mal qui mine nos nations. Je veux parler de la dépopulation. Allons jusqu'à la racine du mal : elle est morale. Ce ne sont pas les miséreux qui ne veulent plus d'enfants ; ce sont les possédants ; par passion de l'argent, par ambition sociale effrénée, par peur de la lutte et de la souffrance. Et remarquez que c'est là où l'instruction est la plus développée que le mal sévit le plus. C'est dire que le féminisme en relevant le niveau intellectuel de notre sexe, ne fera qu'aggraver ce fléau s'il ne relève pas simultanément le niveau moral. Sera-t-il à la hauteur de sa tâche ? Regardée en face cette tâche paraît surhumaine ; elle nécessite rien moins que la foi qui soulève les montagnes. Voila pourquoi c'est à nous, femmes chrétiennes, de l'accomplir.

* Dès le début de leur campagne (1848) les féministes américaines ont posé avec une intransigeance absolue la principe : " Droits et devoirs égaux pour l'homme et pour la femme " en insistant sur l'égalité au point de vue de la morale sexuelle ; Mme. Avril de Sainte-Croix n'hésite pas à attribuer à cette attitude le fait que jamais les Etats Unis n'ont connu le régime de la " reglementation."

Labour Laws for Women in the United States.

Margaret Hilles Shearman and Anna Woods Bird.

THE overwork of women is as old as the human race. Since the beginning of time women have worked—both side by side with their brothers and husbands in the fields as well as in the more strictly domestic occupations of the home. Doubtless the work was hard and the hours long, but it remained for our boasted modern civilization to produce the conditions of the most serious overwork of women that history can show. In earlier times, when women's work was for the most part in the home, though they worked long hours, yet it was possible for them to rest, to vary the kind of work, and there was no fearful speeding-up of machinery nor the constant drive of the foreman. For this reason the effects of our work were probably not so serious upon the vitality of the race during all the centuries that preceded the nineteenth, as those which have resulted in the single century since the introduction of machinery.

This change in the place and character of women's work for a long time failed to receive the attention that it required to guard the women against the attendant evils. These evils are often moral as well as physical, but the Church has been strangely blind to her duty in this matter. It has remained for secular philanthropic organizations to see the double need and to lead the way in the regulation of the hours and conditions of women's work, for the safety and protection not only of the individual woman but of the race as well.

In the United States, as well as in England, the women followed the various industries from the home to the factory and mill. Thence has resulted an enormous increase in the number of women wage-earners since those early days when a few enterprising young women entered the New England cotton mills and sat with a book open on the loom. Now over five million women are wage-earners in the United States, half of them between fifteen and twenty-five years of age. A like change has come over the kind and amount of work required. An example of this is

found in the making of "white goods." In 1899 girls were running machines, each needle of which set 2,200 stitches a minute; by 1905 each girl was watching ten needles to a machine, each one of which was setting 4,400 stitches a minute.

Unfortunately the regulation of the hours and conditions under which this army of women works has been undertaken in the United States during only the last twenty years with any true understanding of the extent and serious nature of the problem. In England such problems have been before public attention for a longer time, and their solution is, in some ways, a simpler matter. Here the situation is complicated by our federal system. Laws dealing with such matters are under the control of the individual States; consequently the laws vary to such an extent in the different States that the women of one town may be working under an eight-hour law while the women of a neighbouring town, just on the border of another State, may not be limited at all as to working hours. This rather piecemeal method of law-making, which is necessary in so large a country, has both advantages and disadvantages. The progressive States pass protective laws, and more conservative States, seeing the success of such legislation, are willing to pass similar laws. Then, too, the form of the law may be varied to fit local conditions. On the other hand, even though reform measures are found good in one State, yet on the proposal of similar laws in another State the same opposition has to be encountered and the same toilsome work gone through with before the laws are enacted by the legislature of that State. Those which refuse to pass such laws are looked upon as unfair competitors by the more advanced States, and there is sometimes the threat that manufacturers will move to places where they will not be restricted. Though only a threat, which seems never to have been carried out, it often has great weight with timid legislators.

On taking up the history of the legislation restricting the hours of work for women, we find that as early as 1874 such a law was passed in Massachusetts—a great manufacturing State, and also one of the foremost in the conservation of its people. This example was followed by other States during the next decade, but these laws did not secure the desired result for two reasons—either because

of the inadequacy of the law itself or because of its nullification by the court. In some cases the wording allowed the very abuses it was meant to correct; for instance, saying that a woman was not to be *compelled* to work more than the specified number of hours instead of saying that she should be neither compelled nor *permitted*. Again, the means of enforcement were inadequate or entirely lacking; but the most serious setback to this movement was given by the decisions of the courts. In the United States a law passed by a State legislature may be declared unconstitutional by the court before which the case of an alleged violation of the law comes up for trial. If it is declared to violate either the State or Federal Constitution it becomes null and void. A law limiting the hours of women's work in Illinois was declared in 1895 to be unconstitutional, on the ground that it imposed unwarranted restriction upon "the right of women to contract." Such an adverse decision was a barrier to all further legislation, a barrier which seemed for some years to be impassable. Laws were passed in one or two States, however, and, finally, the issue of the right of the State to regulate the hours of its women workers was tried in the famous "Oregon case" in 1908. The case was that of a laundryman employing a woman for more than ten hours a day, which was the limit set by the Oregon law passed in 1903. He refused to obey the law on the ground that it was contrary to the constitution of the United States in that it limited the woman's right to contract for her labour. The highest State court upheld the constitutionality of the law, but it was appealed to the highest court in the land, the Supreme Court of the United States.

The National Consumers' League took up the defence of the law and secured the able services of Mr. Louis D. Brandeis, of Boston, as counsel. He was aided largely by Miss Josephine Goldmark, secretary of the National Consumers' League, in preparing a brief which contained an impressive amount of testimony from medical and other sources, including English laws and factory reports, to show that long hours of work for women are detrimental to their health and consequently that such a law comes under the police power of the State to safeguard the health of its people.

The Supreme Court handed down the unanimous and epoch-making decision which determined once for all that such laws are constitutional as public health measures. The decision said in part: "This liberty (of contract) is not absolute and extending to all contracts and a State may . . . restrict in many respects the individual's power of contract." It went on to say: "That woman's physical structure and the performance of maternal functions place her at a disadvantage in the struggle for subsistence is obvious. . . . By abundant testimony of the medical fraternity continuance for a long time on her feet at work, repeating this from day to day, tends to injurious effects upon the body and as healthy mothers are essential to vigorous offspring, the physical well-being of woman becomes an object of public interest and care in order to preserve the strength and vigour of the race."

The Consumers' League, which played so important a part in the winning of this favourable decision had been organized in New York in 1891, to utilize the moral and practical power of the "spenders of money," to demand good conditions of work for saleswomen in retail stores. Similar leagues were formed in other States, and eight years later these various State leagues united to form the National Consumers' League, which began its work in 1899 with a remarkably able general secretary, Mrs. Florence Kelley. Its object, as stated in its constitution, is "to educate public opinion and endeavour so to direct its force as to promote better conditions among the workers, while securing to the consumer exemption from the dangers attending unwholesome conditions. It further proposes to promote legislation, either State or federal, whenever it may appear expedient."

The State leagues were not slow in following up the opening made by the favourable decision of the Supreme Court. When similar bills were drafted in other States, the work of the League consisted in carrying on a campaign to awake public opinion to the need for regulation. This was done by the use of newspapers and by the presentation of the subject before all sorts of audiences, from churches to trade unions. Then the matter was brought before the members of the State Legislature in various ways—by individual letters, petitions, and hearings before committees. As a result of such methods, laws limiting the hours that

women may work in various establishments have been passed in fifteen States since 1908. Before that date twenty-one States already had some legislation which in many cases has since been amended to bring it into line with the more restrictive legislation.

In summing up these laws it is very difficult to make inclusive statements, as no two laws are exactly alike. They vary as to length of day and of week permitted; some include women in only one kind of establishment—as laundries—and some cover almost all forms of employment, though all exempt nurses, domestic service and the canning of perishable fruits and vegetables. The latter occupation it seems impossible to include in a general law, though there are many reasons why it should be regulated.

Three States—Washington, California and Arizona—have an eight-hour, and others range from this through days and weeks of increasing length; some specify six days a week, and one makes no day limit, but specifies that the total hours per week shall not exceed sixty. That is the maximum week and the maximum regular day is ten and a-half hours, but in some cases overtime is allowed, either for one day a week, to obtain a half-holiday, or to make up for necessary stoppage of machinery. All such exemptions are bad, however, as they open the door to abuse and make the law difficult of enforcement.

Probably the most advanced law, both as regards hours and industries included, is that of California, passed in 1911, just before the women were enfranchised, and in the hope, it is said, that it might make them less desirous of the vote; it was amended and strengthened in 1913. It now reads: "No female shall be employed in any manufacturing, mechanical or mercantile establishment, laundry, hotel or restaurant, or telephone or telegraph establishment or office, or by any express or transportation company, or in any public lodging-house, apartment house, hospital (except graduate nurses) or place of amusement in this State more than eight hours during any one day or more than forty-eight hours in one week."

Night work, with its injurious effects upon women, has not the study and consideration here that it merits. Only six States forbid night work, but three of them are leading manufacturing States—Massachusetts, New York, and Pennsylvania. Seven States limit night work to eight hours.

Minimum wage laws are in their infancy in this country. Massachusetts again led in this direction with a law passed in 1912, and her lead was immediately followed by laws in seven western States. These laws all appoint a commission to investigate and determine the standard of a living wage for women, and to enforce the payment of such wage.

In most States there are laws and regulations governing the sanitary conditions of factories and other workplaces. There is little opposition to such laws unless they require that expensive safety appliances be installed. However, in the case of these laws, as in those in regard to hours, there is often a neglect of adequate enforcing power. Methods of enforcement vary almost as widely as the laws, and there is often an insufficient force of inspectors and a painful lack of co-ordination in the enforcing of laws which should be supplementary to each other.

Every year now sees advance made in the legal regulation of the working hours and conditions for women in industry by the strengthening of existing laws and their better enforcement, and by the passage of new laws in the hitherto backward States. In 1913, laws affecting the employment of women were passed in twenty-seven States. Four new States were added to the roll of those regulating their hours, seven introduced the minimum wage; the others strengthened in various ways the laws already on their statute books. On the whole the situation is one of encouragement, but there is yet much to be done along these lines. For its accomplishment there is great need for the creation of a strong and intelligent public opinion on the matter for the necessity for such laws. Such co-operation on the part of influential and intelligent people could be fostered and led by the Church. Here is her opportunity to furnish leadership and inspiration in this important phase of the great social movement.

Womanhood in Art: The Type and the Ideal.

Jessica G. Turner.

A SCULPTOR, they say, once made a figure of a woman, so beautiful and lovable that the gods consented to give it life. Is the old fable so far from being an allegory that the exact converse is true, and that men have always seen in their minds an ideal of womanhood, and have seldom if ever succeeded in imprisoning their vision in the form of art?

The story of their successes and failures is a long and devious one; long, since the human ideal itself is subject to constant change, and full of contradictions and paradoxes born of the strangeness of the artists' nature. Has there ever been in all the world's history until now such a thing as a universal ideal type? We may search through all the great periods of art, Egyptian, Greek, Byzantine, Renaissance, and we may include modern art, always finding a different answer.

The bulk of Oriental art may be left out of the search. It is exceedingly difficult for Europeans to understand without special study even Japanese art, the branch of it which has had such an immense influence on Western methods.

Another great race, widespread as it is, also supplies few examples: the Jews have seldom excelled in the fine arts, and the type has, on the whole, been rarely employed in sacred art.

In calling up a world's ideal, however shadowy in conception, we do not seek for beauty only, but for some gathering up of all the best qualities of mind and heart and soul which appeal to us now, and signs of which we feel must have existed in every age. The artist, however, we must grant, will not have such a single aim. The great religious painter will hold it, but another will try to embody the characteristics of contemporary womanhood, while almost all will be more or less observed by individual traits which please and technical problems which interest them. To take the much-discussed Gioconda of Da Vinci, a few

think her beautiful, most are fascinated by the enigmatic expression, while the artist is attracted by the inimitable modelling of the shadows.

How often it seems too, not that artists have consciously tried to flatter their models, but that their sitters have led them on to portray a higher beauty than that which they set out to do. It is something of a puzzle that Greek art should have given us ideals of a purity and gravity far above those of their mythological legends. The most frivolous eighteenth century French art, that of Watteau and his followers, who frankly treated woman as an ornamental object, often gave her an innocence and delicacy of mien far beyond that to be expected in the subject. Still more astonishing is it to see the same thing in the coarse English caricatures of the same period. Again, a Rubens may contemn his wife, but far more often a Raphael makes divine a "Fornarina," and to look at Andre del Sarto's noble virgins is to feel that Browning in his great critical poem did but scant justice to the "flawless painter."

By general admission the world's greatest art is to be found in ancient Greek sculpture and in the painting and modelling of the Italian renaissance, but we may take the wider field of European art from the thirteenth to the seventeenth century. Roughly speaking, the former sought to show physical and the latter moral and intellectual perfection; but such qualities are confined to neither. If the goddesses and maidens of Phidias and Praxiteles have little emotion, they are still unsurpassed in dignity, candour, and sweetness.

Southern Europe then *should* have held the ideal woman; but even if we can call up a kind of composite portrait of all these schools, it is not of a racial type but of something more universal and more enduring.

Those who wish to narrow the field of thought and gain, as it were, an already condensed and specialised view were fortunate if they could visit an exhibition called "Woman and Child in Art," lately held at the Grosvenor Gallery in London. The paintings, interspersed with a little sculpture, were almost completely representative of the subject. Among them was one specimen of Oriental portraiture, the so-called Princess of Cabul; there was a famous Raphael, the Cowper Madonna; there were aristocratic Spanish dames of Velasquez and Goya; there was

a homely English queen of Lawrence. One saw how the early Italians reverenced modesty and simplicity, the Venetians loved sumptuousness of bearing, and the Dutch honoured placidity, with exquisite drawing of feature and costume. The actual modern was sadly to seek. Burne Jones' wistful Botticellian figure is hardly of our world, and Leighton's sympathetic portrait too true to a family type to be representative of womanhood at large. Perhaps from force of numbers we gained an irresistible impression of the crowning charm of the heroines of eighteenth century portrayal. Fortunate in their painters, fortunate in their graceful dress, they still triumphed, not only in their expressive beauty but in their variety of intelligence, freshness, and serenity. Those who accuse Reynolds, and with greater probability Romney and Hoppner, of flattery could see there too the plain features of many a "blue-stocking" not disguised, but redeemed by character and wit.

Another impression, perhaps so old and general that it is a platitude to mention it, might have been strengthened there. It is that the loveliest pictures of women are of mothers. Here there can be no attempt on the part of artist or sitter merely to attract, and he gives rein to his deepest feelings. The long procession of Raphael's Madonnas comes before us. We own that the less inspired ones seem to our modern eyes a little vacuous and over mild, but the Madonna Della Sedia, the young mother of the "Granduca," with a forehead herself as of a holy child, the "glorified peasant" woman of the Dresden Gallery, have all the serenity and devotion that were admired in their own day and want none of the depth we look for now. To some of us there are others as humanly sweet. Surely Luini's Virgin of the Ce Capello in Venice, with her trembling lip, is to be put beside her of Rossetti's Annunciation at the Tate Gallery as one of the most pathetic faces in art, and how many a Botticelli or Della Robbia is as girlish and innocent.

There was an omission, however, at the Exhibition, of another kind. One of the difficulties in summing up feminine characteristics in art lies in the fact that really a large number of women have been shut out from worthy presentment. Those who are beautiful in greater or less degree, picturesque in themselves or their occupations,

grotesque so as to attract the humorist, rich enough to give commissions for portraits, and cultivated (or perhaps vain) enough to desire them, these will be painted or drawn, but except for relations and friends who sit to struggling geniuses, there remains a large group (one cannot call it a class) of intelligent, interesting women who are never painted at all. The peasant is not, strictly, among these, but she has only of late come fully into her kingdom. Of the actual labouring woman the Frenchman has the best right to give an account, and if Jean François Millet is not the first to immortalise her, he is perhaps the noblest. The demand he makes for some measure of grandeur and poetry in every spectator of his work once made him neglected, but now, to name such tasks as gleaning, spinning, churning, gathering wood, keeping sheep, is almost to evoke one of his simple monumental figures. Strangely enough his magic is not in his facial expression, which is almost non-existent, nor in a sordid picturesqueness, tragic though his own experiences were. Go to the Pommery Museum at Rheims, or look at any reproductions of his art, and you will see a neatly clad woman, with a quiet inevitable gesture of toil or rest, but set in an atmosphere of which the painter's life and work taught him the secret.

What he did for the farm-woman Josef Israëls has done for the fisher-girl, and no study of cottage-life would be complete without seeing the humble folk of Edouard Frère, of Jules and Virginie Demont-Breton, Daguan-Bouveret's gentle village mothers, or such a patient, vacant face as that of the haymaker's wife in the Bastien-Lepege of the Luxembourg. As to other countries, the housewife has, of course, always been the inspiration of the great Dutchmen. Who can forget, or would like to, Miss Defreggess' bonny Tyrolese? And Morland mingled some real love of rusticity with his rather theatrical pictures of farm-life.

Looking in modern art for the quest of ideal womanhood we find ourselves somewhat baffled. The Madonna, angels and saints, Christian legend, are, with some fine exceptions, seldom used as subjects in the present day. Catholic nations seem content with the visions of the old masterpieces. We have such spiritual symbolism as that of George Frederic Watts, and noble allegorical subjects in the decorative art of America, Germany, and Scan-

dinavia, but the really general aim must be looked for in portraiture and illustrations of all kinds. Broadly defined, what qualities are characteristic of the modern woman? A probing intelligence, independence and breadth of thought and feeling, a nervous and self-conscious temperament? We find these in portraits, but in ultra-modern abstractions there is often a feeling for a rougher, coarser type. In these times of cheap and plentiful reproduction it is not unfair to include magazines, idealised photographs, advertisements, even fashion-plates and picture post cards, and here we often find, with what is on the whole a high level of technical and artistic accomplishment, much that is vapid or feebly sensual. Is the draughtsman or the public responsible? Much of women's own talent has been expended on the reproduction of flowers and of animals, wild and tame. These claim special gifts; but there are many that could be used to set up a worthier standard of sex. We are not without splendid examples, and against trivialities we may put such lights as the portraits of great educational leaders, so worthily given and shown in our day.

On the whole, artistic, like physical, evolution seems to have its intermittencies and retrogressions; but this is only a slight sketch of a very large subject. Many aspects of it have been necessarily limited or left out, but readers may perhaps find pleasure and interest in filling up the outlines by the light of their own opportunities for observation and with the eyes of that "dweller in the innermost," the ideal woman, who looks, however dimly, from the depths of us all.

The Y.W.C.A. in Mission Lands.*

E. I. M. Boyd, M A.

FROM quiet beginnings of friendly effort on behalf of groups of young women at various stations in India about the year 1883, the Young Women's Christian Association has developed into an agency of well organised efficiency in many parts of the mission field. In India, China, Japan, South Africa and the Turkish Empire, national committees have been established for the guidance of the work, and large sums of money have been raised for buildings and the maintenance of secretaries. Leaders in social reform, Government officials and missionary statesmen have alike testified to its value and recommended its speedy extension, not only in the countries mentioned, but also in Egypt, East and West Africa, South America, Persia and Manchuria. The possibilities before it at the present time make urgent and persistent appeal to its every member and supporter in the home lands.

In details the work of the Association must be adapted to varying circumstances, but broadly speaking the sphere of the Association in Mission lands is threefold.

I. It Discovers and Trains Native Leaders in Christian Service.

"The crying need for years," recently wrote Mrs. Hensley, an experienced missionary in Central India, "has been the need of indigenous voluntary workers, equipped with the power of leadership and a great love for souls. I am thankful to say we have found the Young Women's Christian Association to be an agency which is proving itself a splendid training ground for our Christian Indian women and girls. . . . We have now twenty-eight branches with a membership of between 800 and 900, city branches, orphanage branches, village branches, student branches and one united branch consisting of members from the Church of England, Wesleyans, American Methodists and Baptists. These branches are being worked by our Indian sisters absolutely. During the last ten years I have been able to

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gauge whether an Association of this kind can be worked through Indian eyes, Indian minds and Indian hearts, and I say without doubt or hesitation that in the Hindi area it has succeeded beyond all expectations. I feel it is worth while putting one's very best energies into it."

In both China and Japan, besides the opportunities presented by Bible Class leadership, the Association affords scope for Christian women to serve on national and local committees, as full time secretaries, speakers at conferences, matrons of student hostels, and travellers' aid workers.

In 1912 the National Committee of the Association in China was composed of eleven members, six of whom were Chinese and five Western ladies, while in Japan there is an even larger proportion of Japanese leadership. By opening up service which consists in formulating policy, raising funds, organising forward movements, and all the other efforts with which Christian social workers are familiar in Europe and North America, the Young Women's Christian Association is making a valuable contribution to the history of the Church in Mission Lands.

II. It Evangelises Special Classes of Women.

The spread of industrialism and education as well as the increase of emigration, draws together large bodies of women with special needs and difficulties, more particularly in the larger cities of the East, with which it is beyond the power of the Churches and missionary societies to cope. Individually and collectively at conferences they have therefore appealed for the help of the Young Women's Christian Association, and are ready to encourage every effort it makes to solve the spiritual problems involved.

In 1913 the Chinese National Conference, convened by the World's Continuation Committee, under the chairmanship of Dr. John R. Mott, passed the following resolution:—

> "There are many openings for such work as can best be done by the Young Women's Christian Association, which should be urged to occupy all important centres, prepared not only to work among women for their social, physical, intellectual and spiritual development, but to open hostels, organise clubs, conduct lecture courses, all in co-operation with the Missions now in those centres."

Also at the succeeding Conference, held at Moukden,

the following similar resolution was passed concerning Manchuria, a great province of China still entirely unoccupied by the Association:—

> "With a view to reaching some of the classes as yet unevangelised, such as the wives and daughters of officials and better class merchants, also teachers and students in Government Schools, this Conference recommends the speedy establishment of Young Women's Christian Association work in the larger centres of the province."

Other special classes of women and girls which make strong appeal to the Young Women's Christian Association are the thousands of young women who congregate in Tokyo and other Japanese cities for purposes of study and business, and the Anglo-Indians in Indian cities, *e.g.*, in Calcutta there is such a domiciled community of approximately 14,000, and 37 of its women for every hundred men are at work.

"The second city of the Empire, Osaka, the Manchester of Japan, constitutes a serious problem," recently wrote Miss A. C. Macdonald, the National Secretary of the Japanese Young Women's Christian Association. "Besides the school population and the problems among teachers, the field is open in the future for a distinctively city work, among girls in offices, banks, telephone offices, railways, post offices, and lastly, but not least, in numbers and menace, the girls in factories." Of these alone there are said to be 130,000 in Osaka, and the whole Christian community has united in an appeal to the Young Women's Christian Association to work for their evangelisation. As long ago as 1902 the women students and factory women of Japan were assigned to the Young Women's Christian Association by the Women's Missionary Conference of Tokyo and Yokohama.

III. It Meets the Specialised Needs of Women.

The spread of Western civilisation to mission lands undoubtedly raises the status of women, and our sympathy must go out to all those who are seeking to take advantage of the new possibilities. At the same time the new age creates tremendous problems among women and girls in semi-Westernised and semi-Christianised society.

In South and West Africa, for instance, there is a considerable community of native Christians who are passing beyond the sphere of missionary societies. The missionary societies have turned to the Young Women's Christian Association to train the women and girls of these communities in the arts of Christian living. Amidst their heathen surroundings they have pathetic need for Christian counsel and spiritual encouragement from such friends as Association secretaries.

In cities like Calcutta, Tokyo or Tientsin, the housing problem is more than acute for numbers of young women, and one of the imperative calls to the Young Women's Christian Association is to provide Hostels for them, and also holiday homes, where cheap facilities are provided for a change of air during the hot season. We know how essential such a change is to the women workers in London, Berlin and Paris, how much more so to the women workers of hot, overcrowded Indian cities like Calcutta, Bombay and Lahore.

The passing traveller is a frequent visitor at Association Homes in mission lands. She may need only a few hours' or a few days' lodging between the arrival of a steamer and getting into a situation, but from what dangers in a great cosmopolitan port will the Association Home save her ?

"One of the boarders at Colombo, when I was there," recently wrote Miss Mary B. Hill, "was a poor young girl who had to be dropped by a passing German steamer to enter a hospital for an operation for appendicitis. She came to the Association to convalesce and await the next steamer. Such things occur constantly and all the railway and steamer officials know of the Home and make use of it as occasion arises. Another boarder has recently arrived, a total stranger from England, as head milliner in one of the large drapery shops."

All Japanese emigrants to the United States must spend ten days or a fortnight in Yokohama before sailing, and Travellers' Aid work in connection with an Association Home has been a crying need in that city. For similar work begun last year in Tokyo "money flowed in," says one of the secretaries, "so that the work was started before we could realise it."

As in North America and Europe, the Conventions and Conferences organised by the Young Women's Christian

Association have served a deeply spiritual purpose in the lives of many young women in mission lands. Such gatherings may be difficult to arrange, but they always prove an inspiration to the delegates who come from places of isolation scattered sometimes over large areas. At the first North China Conference, for instance, one of the Pekin secretaries reported: "Eighty-two Chinese delegates and fifteen foreign friends were present. In all there were represented eight provinces, not including three girls from Korea, sixteen different schools and nine different missions, so you can see that we had a very representative group of girls. Most of them scatter to heathen villages, some to heathen homes, and the influence of this, as of all God-blessed conferences, will be felt far and wide."

Again, Christian literature for women is a greatly needed specialised service rendered by the Young Women's Christian Association in mission lands. "The Hindi Young Women's Christian Association literature department is a strong feature in our work," says Mrs. Hensley. "We have a Hindi Quarterly Magazine, with a circulation of 800, which is a silent messenger in hundreds of Indian homes. About three dozen copies are given away free to non-Christian ladies and students who pass out of the Government Normal Schools. These become village schoolmistresses, and so through them Christian literature is disseminated in the villages. More might be done in this way if funds were available."

A considerable amount of similar work has also been done by the Chinese and Japanese Associations, which publish Christian magazines for women. These have a large and growing circulation, and the Associations are seriously facing the question of religious and also wholesome secular publications, in order to counteract the influence of the second and third-rate literature which is being freely translated from European languages, and sold in very large quantities all over the Far East.

The educational classes, promoted so largely by the Association, play an increasing *rôle* in the institutes in mission lands. Government grants are regularly received at Lahore, Calcutta, Bombay, and other places in India, in respect of typewriting and shorthand classes and other courses in domestic economy, one educational secretary's salary and her equipment having been entirely provided by

the Local Government Board. In China the National Committee is employing the full time of an experienced physical director, with a view of establishing a school at Shanghai for training Chinese physical directors, and so promoting physical culture all over the Republic. Also in India there is every hope that within the next year or two a National Secretary for Domestic Economy may be appointed, who will give courses of cookery extending over a number of weeks at various centres.

The Appeal of the Association in Mission Lands.

As has already been indicated, it is the evangelical message and the adaptability of the Young Women's Christian Association which secures its place in mission lands. "All things to all if by any means some may be saved" is the underlying principle in the work. The primary appeal, therefore, of the Association in mission lands to the Christian home lands is for spiritual support. Over and over again in St. Paul's Epistles we find him appealing to the Churches for prayer, and the same mind is expressed in every secretary's report from the Young Women's Christian Association in mission lands.

Young women workers in Western city life have great temptations; the power of the same temptations is ten times as strong in the heat of an Indian or Chinese city and amidst heathen surroundings. Home sickness and tiredness are weary enough within a few hours' journey of one's own people; they are terrible at the other side of the world or for girls who have never been away from home before, as is the case with hundreds of the young women who are the field of the Young Women's Christian Association in mission lands. There is a persistent call for faithful, believing prayer on behalf both of the girls who go in and out of the Association and the secretaries and voluntary workers who are seeking to serve them.

In the second place, more funds are needed, large donations for buildings, such as the £1,000 still required for the hostel at Nairobi in British East Africa, to make the building really adequate to the needs, the £10,000 to £12,000 for an Institute and Home at Shanghai, and smaller gifts for the support of secretaries and existing work. The Association in Mission lands has a number of

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friends who have faithfully supported it for many years, and God Himself alone knows the story of its subscription lists. But these lists are not yet nearly long enough or international enough. We need to take hold of this work as an opportunity open to all sections of our World's Young Women's Christian Association. No gift is too small to be of use, and there is scarcely a limit to the greater possibilities which might be realised by large contributions. As yet the Association owns no property at all in China, Turkey or South America—such is the land before us yet to be possessed.

But thirdly and very urgently the Young Women's Christian Association in Mission lands needs workers: women of spiritual power and entire consecration, women with mother hearts and sister loyalty, women of any nationality who are willing to find greatness in being simply servants of all, trained in every faculty for the service, but only seeking His glory, Who has laid the need upon their souls.

One who knows China well has said: "Most of us who know the old China know that we are seeing miracles, miracles more marvellous than the stopping of the waters of the Jordan, and the falling down of the walls of Jericho. With my own eyes I have seen in the last three years greater miracles than all of those in the Old Testament put together: aye, except, too, for the birth and resurrection of our Lord, than all those of the New Testament put together. It is but the fulfilling of the prophecy of our Lord, that we were to see and do greater things than during His lifetime, because He has gone to the Father."

We have our little band of Secretaries gathered up and down the coast of China in Pekin, Tientsin, Shanghai, Foochow, and Canton, but we are literally on the fringe of China, and in the interior is to be found city after city where we should enter in. From far-off Szechuen in West China, from Manchuria in the North, comes the call from the missionaries themselves, that secretaries should be sent to organise the Association, and thus far the Chinese National Committee has been unable to respond, because of lack of workers. While the need of a large increase in the foreign secretarial staff in Japan is not so great as in China, there are Japanese cities that have been waiting for months and years for the Association, and thus far the

Japanese National Committee has not been able to meet their needs, because of lack of workers.

In India, our work which has been much longer established, is passing through a veritable crisis. We have met with great success in our efforts there; we have won many friends and have had the substantial support of the Government. Best of all, our Association has afforded protection, help and inspiration to countless numbers of girls. But our secretarial force in India is so understaffed that many of those who are our representatives there, and who are doing the work which we have committed to them, are living and serving under the greatest strain. Some have broken down, others are seriously endangering their health. In the meantime the work which God has entrusted to us, which He has so wonderfully blessed, and which is so full of promise for the future, must necessarily suffer greatly.

Never before in our history have we had such a unique opportunity of spreading the Kingdom of Christ through our Association as we have to-day in the Orient. Our only fear is that we may fail to meet the opportunity and thus be recreant to our charge.

The doors of opportunity are wide open in East and West and South Africa, but we are again sadly hindered because of our lack of secretaries. South-western Europe and Latin America have scarcely been touched by our Association movement. We have but a few Associations and a handful of members in all these vast regions of Spanish and Portuguese speaking people, though appeals for secretaries for them have been made again and again.

The Young Women's Christian Association in Mission lands is not an easy field: it makes demand for sacrifice and heroic endeavour, a sowing of seed largely for others to harvest, but it is a field of great promise towards that harvest. Who will volunteer her services?

Offers of personal service or gifts for the Young Women's Christian Association in Mission Lands may be addressed to the Foreign Departments of the Young Women's Christian Association in the United States of America, Canada, Great Britain and Ireland, or Australasia; and to the General Secretary, World's Young Women's Christian Association, 26, George Street, Hanover Square, London, W.

The Copts.

A STUDY OF THE ANCIENT NATIONAL CHURCH OF EGYPT.

Mrs. W. H. T. Gairdner.

It may be well to explain who are the people referred to as "Copts." The word is the same in root as "Egypt" (the Cpt of the one corresponding to the Gpt of the other), and comes through the Greek from a word designating the inhabitants of Egypt. Its primary meaning, therefore, was national, not ecclesiastical. The name Copt is now, however, applied to those Egyptians only who belong to the National Church, and rightly; as these have the strongest, if not the sole, claim to direct descent from the ancient Egyptians, without inter-marriage with alien stock like the Arab. The Copts are right, therefore, when with pathetic pride, they speak of themselves as "The Nation," looking on the Moslems still as foreigners and usurpers.

Sketch of Coptic History.

Beyond the generally-accepted fact that Christianity was first preached in Egypt (then a province of the Roman Empire) by St. Mark, little is known of the infant Church of Egypt. By the end of the second century, when she emerges into the light of history, we find her with a fully-organized hierarchy, while the famous Catechetical School at Alexandria had already become a leading centre of sacred learning and Christian philosophy. Christianity had become a prevailing religion in a hitherto heathen land, and the Church was about to enter on her long era of persecution. In the reign of Marcus Aurelius (161-180) it was death to confess Christianity. Roman persecution reached its climax in the reign of Diocletian (284-305), when a definite effort was made to stamp out in all parts of the Empire the only religion which had dared to deny to the Emperor the Godhead which he claimed. Churches were destroyed, sacred books burned, men and women tortured and put to death for their faith. One has only to read side by side the Book of Revelation, especially chapter xiii., and the history of these awful years, to see how literally the latter

is a fulfilment of the former. Through centuries of suffering the Church of Egypt still looks back on this dark time as the "Era of Martyrs," and from it she dates her calendar. It is said that 144,000 men and women—mystic number!—then laid down their lives for Christ's sake. To quote from Mrs. Butcher's "Story of the Egyptian Church," "The storm left the Church half dead and inflicted on the Egyptian nation a blow from which it has never recovered."

In 325 was held the Ecumenical Council of Nicea, summoned by the first Christian Emperor, Constantine, to discuss the teaching of Arius, whose doctrine in the end practically amounted to Unitarianism. The Egyptian Church was fully represented at this first General Council of the Church, which was unanimous in denouncing Arius as a heretic. Here, too, was drawn up the so-called Nicene Creed, as far as to the clause, "I believe in the Holy Ghost," which has remained ever since as the common creed of the whole Church. The Council of Nicea left the Church stronger, because better united; but the Council of Chalcedon (451) resulted in the cleavage between the Egyptians and the main body of the Church, a cleavage lasting to this day, and one which has, during seventeen centuries, cut off the Egyptian Church from sharing in the general life and progress of the rest of Christendom. To us, living in days when the very foundations of our faith are constantly assailed, it seems tragic that this breach should have been made by the hair-splitting theories of Greek dogmatists. The Egyptians, who were styled monophysites, maintained that in Christ the human and divine natures were perfectly united, while the rest of the Council held that they were only co-existent; and as agreement was impossible, the Council passed a sentence of excommunication on the Egyptian Church. The pity is all the greater, as the charge of heresy was in reality hardly more than a weapon by which Rome and Alexandria fought for the supremacy among the chief sees. Dogmatically, all turned on a Greek preposition; but practically it was the undoing of the Egyptian Church. For it created a bitter enmity between the National Church and the Greek Orthodox (or Byzantine) Church, which developed into a civil strife, which in its turn paved the way for the Moslem Conquest two centuries later. For when the Arab invaders

under Amr poured into the country, the Egyptians, weary of their long strife with their Byzantine masters, were ready to welcome these as their deliverers; and thus Egypt passed from under the old yoke to the new. The position of the Egyptian under Moslem rule has all along been one of oppression, though of varying degrees. At times bitter persecutions broke out, churches were destroyed, books burnt, and confessors put to the sword. And even where the rule of "the sword on Islam" did not obtain, the steady and continued pressure—social, financial and moral—to Islamize caused many to become Moslems, and so to become equals, instead of subjects and taxpayers, of the conquering race. Egyptian women were taken into Moslem harems and thus became mothers of Moslem children. Time and again Egyptian Christians were banished from all public posts, only to be recalled shortly after, as they had made themselves, by their superior ability and integrity, indispensable to their Moslem masters. When we have read the history of these centuries we shall be less likely to scorn those who fell away, than to honour the brave little remnant that has survived. Of the twenty million Egyptians who welcomed the Moslem conquerors, less than one million are now counted as "The Nation."

Present Position of the Copts.

Though the Copts form only about six per cent. of the whole population, they form forty per cent. of the educated classes, having ever been lovers of learning. They have been indeed the educated, cultured and skilful people of the land. To their skill and talent are owed most of the beautiful mosques of Cairo. Coptic morals are based on Bible teaching. The marriage tie is inviolable, and women are not secluded in the same way as the Moslem women, but take an honoured place in the life of the family. Some Coptic families have risen to great positions of wealth and influence: their sons have gone to Oxford and daughters to English schools, while the younger children are being brought up on entirely English lines by English nurses and governesses. There is a danger lest such should become thoroughly denationalised, and a source of weakness rather than strength to their people.

Turning to religious observances, we find that fasting in its severest forms is much practised, especially by the

women, amounting sometimes to half the days in the year. Infant baptism is followed immediately by the chrisom, or anointing with oil, which takes the place of confirmation. Auricular confession before communicating is enjoined, but is not compulsory. Although the Eucharist is the chief service every Sunday, very few adults communicate; out of a large congregation one may see only one or two adults go up to receive the sacred elements, the rest being tiny children, or even infants in arms. The doctrine of the Eucharist is practically transubstantiation. The Coptic liturgies are written and read in Coptic, the now dead language of ancient Egypt, but can be followed by the laity in books with an Arabic translation. The service is full of ritual; lessons and sermons are given in Arabic.

One might mention here three outstanding disabilities of the Copts.

I. Ignorance of the Priests.

There is at present no adequate system of preparation for the ministry. In many cases the priests can barely read their liturgy, let alone understand it. A case occurred recently in a Delta village. The Copts requested their bishop to supply them with a parish priest. The bishop's response was to choose out of their number a youth of twenty-five, who was just able to read and write, give him one month's training, and send him back to his village to pastor the flock. Is it a wonder if, with such men as spiritual leaders, the bulk of the people, especially of the country folk, are sunk in dark ignorance and superstition, knowing perhaps very little beyond some legends of the saints? Coptic babies are to be seen wearing charms to avert the evil eye, in no way outwardly distinguishable from the children of the Moslems among whom they live, and whose thought and customs have impregnated Coptic society. The priests are married men, but the bishops, by an ancient rule of the Church, are all called to office direct from a monastery. But the monastic system as at present practised in Egypt provides an altogether unsuitable training for the men who should be leaders of thought and action. Obviously it is not from bishops or clergy that reform is likely to come in Egypt.

II. Insufficient Education of the People.

The Coptic schools (total 56, with 10,000 pupils) are altogether insufficient to meet the growing demand for education both for boys and girls. In Government elementary schools (*kuttabs*) the teaching is permeated with Mohammedanism, while in the Government primary schools the only religious teaching given till quite lately has been Koranic. In 1907 a provision was made, by which, under certain regulations, Christian teaching might be given to Coptic children in these schools; but in many cases the Church authorities and the parents alike have been too inert to avail themselves of so important a concession, and thus is growing up a generation without knowledge or love of the religion they profess; as a leading Copt has said of such boys, "Scratch a Christian and you find a Moslem." A further cause for this state of thing is

III. The Non-Observance of Sunday.

Friday being the Government holiday, it follows that all pupils in Government schools and all employés in Government posts work on Sunday, and thus are unable to attend church.

Prospects of Revival and Reform.

From what has already been said as to the ignorance, bigotry and conservatism of the bulk of the clergy, it follows that the hope of reform lies mainly with the laity. And, indeed, the Reform Movement is mainly a layman's movement. With some it is frankly secular, and it is more than doubtful whether most of them are fit to handle a reform movement, even on the secular side. One urgent demand is for the rich funds of the Church (estimated at £150,000 annually, and at present simply squandered), to be treated as a public trust, and spent for the good of the community, as on education, etc. As regards help from outside, there are in Egpyt, as elsewhere, two possible lines of policy: either to draw outside the pale of the Coptic Church individuals who are dissatisfied with her as she now is; or to foster all efforts of revival within the Church. The former has been the plan of the American United Presbyterian Church Missions, and has resulted in the building up of a large and vigorous native Protestant Church, viewed of course by the

Copts with acute disfavour. But, though this action has weakened the Copts numerically, it has strengthened them in many reflex ways, especially by arousing in many young Copts, who have attended the excellent schools of the American Mission, while yet remaining loyal sons of their own Church, an earnest desire for her revival. The latter plan mentioned above has been that adopted by Anglicans. Enough has been already said to show how much we have in common with the Copts. They and we have the same open Bible. They regard us as a Sister Church and our mission work among Moslems with growing absence of suspicion. Not only have our clergy frequently been asked to preach from their pulpits, but even unordained Moslem converts. English clergy knowing Arabic, and by means of personal friendship with earnest young Copts, have helped forward Bible teaching in Government schools, a Christian Union for Students and a newly-founded branch of the Young Women's Christian Association (1910). All this, however, could only be done by quietly and tactfully working from below. Any attempt at a formal approach to headquarters by a Church or a society *as such* would be doomed to failure, by arousing the suspicion and opposition of the Church authorities. Those who are most in earnest about the revival of their Church, and are themselves ready for outside help, are also the foremost in urging such cautions upon us. The isolation of the Coptic Church, which has been her great loss, has become almost her own pride and boast. Egyptians, after centuries of oppression, need leadership, yet are ready to resent it. And yet on our part (and setting aside, as outside the scope of this article, the whole question of possible Corporate Reunion) we long to see her brought back once more into the tide of the life of Christendom, and aroused to a sense of her responsibility as "The Nation" for making known the Name of Christ among the Moslems of this land. That this great end may be achieved we call on Christian peoples to join in earnest and constant prayer.

If the hope of the Coptic Church lies, as has been said, with her young laymen, we would add—and her young women too. Our lines of help must be those already indicated for young men; there are already signs among Coptic ladies of a desire for revival. The writer has been present at a Coptic service, where a layman gave

a Bible address, attended by numbers of women, also at a devotional meeting for Coptic ladies, held weekly in Cairo, and addressed by a Coptic priest. Some of these ladies are already seeking how to help girls on leaving school. Of definite campaigns of work it is as yet altogether premature to speak; only that knowing the truism that no country can rise above its women, we urge the importance of seeing to it that the education, and especially the spiritual enlightenment, of the girls of Egypt should not lag behind that of their brothers. Men are seeking educated wives, who shall be their companions and helpers; but these are still hard to find, and many who have received a good education are totally lacking in that which would make them true help-meets to their husbands. If Coptic girls' schools increase, English women will be needed as teachers; in some cases, perhaps, as headmistresses. In such ways as these, we believe that for English women of the Anglican Communion, of broad sympathies, good education (including a working knowledge of Arabic), and powers of spiritual leadership, there would open up through personal contact untold opportunities of helping forward the revival of the Coptic Church.

Von der Evangelischen Gemeinde in Stanislau, Galizien.

Frau Pfarrer Zöckler.

Im äussersten Osten der österreichischen Monarchie, zwischen Russland und Ungarn, dehnt sich das Kronland Galizien aus. Es ist ein sehr interessantes Land, reich an Naturschönheiten und reich auch an Bodenschätzen. Ungeheure Urwälder bedecken im Osten des Landes noch das Karpathengebirge, und in diesen Urwäldern hausen bis heute noch Bären und Wölfe. Reissende Ströme durchbrechen die Gebirge, um durch fruchtbare Täler den grossen Flüssen dieses Gebiets, dem San, der zur Weichsel fliesst, dem Dniestr und dem Pruth zuzueilen.

Merkwürdig ist dieses Land auch durch seine wunderbar gemischte Bevölkerung. Im Westen überwiegen die

Polen, die in ihrer alten Hauptstadt Krakau einen Mittelpunkt ihres nationalen Lebens, zugleich auch römisch-katholischen Christentums besitzen. Im Osten sind die Ureinwohner des Landes und bis heute der grösste Teil der ländlichen Bevölkerung die Ruthenen, welche der griechisch-katholischen Kirche angehören, aber seit dem 16. Jahrhundert auch die kirchliche Oberhoheit des Papstes anerkennen. Sie unterscheiden sich im Uebrigen von den Polen in jeder Beziehung. National trennt eine tiefe Kluft des Hasses die beiden stammverwandten Völker, kirchlich halten die Ruthenen zähe an ihren alten Traditionen fest. Sie haben die altslavische Kirchensprache, verheiratete Priester, den russischen Kalender, und ihre Gottesdienste unterscheiden sich fast durch nichts von denen der russisch-orthodoxen Kirche. Ein Teil der Ruthenen hält sich überhaupt für Russen, und spricht auch eine Sprache, die nur ein Dialekt des Russischen ist. Die grosse Mehrheit aber der galizischen Ruthenen, oder die sogenannten Ukrainer, wollen eine besondere Nation bilden, die sich ebenso scharf von den Russen wie von den Polen unterscheidet.

Den zehnten Teil der Gesamtbevölkerung Galiziens machen ferner die Juden aus. Wer das Leben dieses merkwürdigen Volkes kennen lernen will, der muss nach Galizien kommen. Hier findet er nicht nur die modernen Juden, welche mit aller Macht die Fortschritte der Kultur sich zunutze zu machen suchen, hier kann er nicht nur die Zionisten kennen lernen, welche in allen Städten zahlreiche Vereine haben, die hebräische Sprache als lebende Sprache pflegen, und für die Wiedergewinnung des heiligen Landes glühen—hier kann er auch vor allem die grossen Massen des altgläubigen Judentums kennen lernen. Hier findet er in jedem Städtchen und in jeder Stadt dutzende von jüdischen Bethäusern und Lehrhäusern, die noch von hunderten und tausenden frommer Juden, die auf den Messias warten, gefüllt sind. Hier kann er das Leben und Treiben jener wunderbaren mystischen Sekte der Chasidim beobachten, deren Wunderrabbiner noch heute bei dem jüdischen Volk im Ruf stehen, dass sie durch ihre Gebete Kranke heilen, und Wunder verrichten können.

Daneben gibt es in Galizien auch Armenier, Nachkommen von Einwanderern, die bei früheren türkischen Verfolgungen hierher geflüchtet sind, Ungarn, Böhmen und

zahlreiche Deutsche. Durch die Letzteren, die zum Teil der evangelischen Kirche angehören, sind im Lauf der Zeit in den grösseren Städten, und vielfach auch auf dem Lande kleine evangelischen Gemeinden gegründet worden. Neuerdings macht sich in diesen Gemeinden ein lebhaftes religiöses Leben geltend. Diese Gemeinden beginnen ihren Missionsberuf zu erfassen. Anfänglich mehr nur zusammengehalten durch den gemeinsamen Gegensatz gegen den römischen und griechischen Katholizismus, haben sie erkannt, dass ihre von Gott ihnen zugewiesene Aufgabe darin besteht, die Herrlichkeit des Evangeliums helle in dieser merkwürdigen Umgebung leuchten zu lassen. Ein grosser Vorkämpfer der Innern Mission, der Hamburger Johann Heinrich Wichern hat einmal gesagt: „Man muss das Christentum heute vor allem durch die Tat der Liebe predigen." Auf diese Weise versuchen auch die Männer und Frauen, welche an der Spitze dieser religiösen Bewegung stehen, das Evangelium ihrer Umgebung zu predigen.

In der aufblühenden Stadt Stanislau im östlichen Galizien, befanden sich vor etwa 40 Jahren ungefähr 200 evangelische Seelen, unter einer Bevölkerung von 30,000 Katholiken und Juden. Heute ist die Gesamtbevölkerung doppelt so gross, die Zahl der Evangelischen aber sieben mal so gross. Das ist die Frucht einer Arbeit, die gegründet auf den Glauben an die Kraft des erhöhten Christus, die sich so gerne grade in der Schwachheit und im Elend beweist, die Zerstreuten gesammelt, mit Gottes Wort versorgt, und zu einer lebendigen Gemeinde organisiert hat.

Im Jahre 1891 kam im Dienst der Dänischen Judenmission ein junger Kandidat der Theologie nach Stanislau, lernte die Not der dortigen zerstreuten evangelischen Familien, deren Kinder schon zum grössten Teile der römisch-katholischen Kirche anheim gefallen waren, kennen, und fühlte sich tief ergriffen, von dem vielen moralischen und religiösen Elend, welches ihm entgegen trat. Durchdrungen von dem Verlangen, dem Volk Israel den Heiland zu verkündigen, musste er erfahren, wie armselig doch die Glieder der evangelischen Kirche in diesem Lande dastanden, wie wenig den Juden, und ebenso auch den polnischen und ruthenischen Katholiken hier Gelegenheit geboten wurde, das rechte evangelische Christentum durch Tat und Anschauung kennen zu lernen. Er kam zu der

Ueberzeugung, dass ihm Gott die Aufgabe anvertraut habe, in Stanislau das evangelische Leben zu pflegen, und die Not in Kraft des Glaubens an Christus den Gekreuzigten und Auferstandenen zu bekämpfen. So blieb er dort und wurde Prediger der kleinen Schaar seiner Glaubensgenossen, die ihn mit herzlicher Liebe und Dankbarkeit aufnahmen.

Er nahm sich vor allem der Not der Jugend an, und gründete eine evangelische Schule. Auf Reisen im Lande lernte er immer mehr das Kinderelend kennen; er sah, wie viele arme Kinder hier ohne jede Erziehung und Schulung aufwuchsen; wie insbesondere auch die Kinder evangelischer Eltern in dem Karpathengebirge, in den ruthenischen Dörfern und den kleinen polnischen Städtchen ohne jede Unterweisung im Worte Gottes aufwuchsen, wie hunderte und Tausende im Lauf der Jahre verloren gingen und in Stanislau selbst lernte er herzerschütterndes Elend kennen: Waisenkinder, die niemand hatten, der sich ihrer Not annahm, arme Kinder von Witwen, die sich dem im Lande so schrecklich herrschenden Trunke ergeben hatten, und deren einzige Rettung, wenn sie überhaupt nicht moralisch und physisch zugrunde gingen, ein katholisches Kloster war; Krüppel und leidende Kinder, oder kränkliche Kinder, die ohne Pflege verkamen, und Unzählige, denen die beste und wichtigste Pflege fehlte: die Pflege der Seele.

Da legte Prediger Zöckler im Jahre 1896 mit seiner jungen Gemahlin mit Hand an, erklärte der Not den Krieg, und wagte es, im Vertrauen auf Gott ein evangelisches Kinderheim in Stanislau zu begründen—die erste derartige Anstalt in Galizien, und das einzige Asyl für solche Kinder, für die ganze grosse weitere Umgebung in den Karpathengebieten. Es war eine Reihe von Gebetserhörungen, welche die Begründer der Anstalt doch ermutigten, trotz grosser Schwierigkeiten die Hand ans Werk zu legen. Wie wunderbar hat Gott dieses Werk gesegnet! Obwohl im Lande doch wenige bemittelte evangelische Christen sind, obwohl überhaupt die evangelischen Gemeinden in Oesterreich fast alle arm sind, und schwer um ihre Erhaltung zu kämpfen haben, ist doch das Kinderhein von Jahr zu Jahr gewachsen. Heute zählt es über 200 Zöglinge, und viel mehr wie tausend sind seit seinem Bestehen durch die Anstalt hindurchgegangen. Die Arbeit des evangelischen Kinderheims in Stanislau hat überaus anfeuernd und begeisternd auf die zerstreuten Evangelischen im

Lande hin und her gewirkt, und die Gründung manches andern Liebeswerkes zur Folge gehabt.

Und nun zum Schluss etwas über den Jungfrauenverein. Vor 17 Jahren haben wir damit begonnen. Er zählt jetzt 103 Mitglieder und kommt an jeden Sonntag von 4-6 Uhr zusammen. Der Verein ist in 8 Gruppen geteilt mit 8 Gruppenmütterchen und ein erfreuliches Zusammenleben haben wir da von Lehrerinnen, Dientsboten, Verkäuferinnen, Geselschafterinnen und Haustöchtern, alles zusammen. Da fühlt man es, wie das Gemeinsame, das Deutsche und Evangelische, uns verbindet. Aber es ist in der Arbeit schwer, allen gerecht zu werden, allen etwas zu sein ; es bedarf ganz besonderer Vorbereitung im Gebet.

Schön ist es aber dann, die verschiedenen Klassen doch so zusammen kommen zu sehen. Beim Jahresfest ist ein Wetteifer in den Vorbereitungen. Die Gebildeten treiben die Organisation, haben die Kasse und dergl., die andern übernehmen die Bewirtung, die äussere Versorgung u.s.w. Die Gebildeten helfen in Verein auch oft durch Halten eines Vortrages den sie mir vorher zur Durchsicht bringen und dessen Thema ich ihnen vorher gebe. Gemeinsames Gebet stärkt und hilft uns da, und diese Hilfe im Verein ist eine besondere Freude.

Wertvoll ist uns unser Fragekasten, und zeitweise war er so voll, dass er für einige Zeit geschlossen wurde, da die Zeit nicht reichte alles zu beantworten. Es fanden sich Fragen aller Art darin vor, über biblische und religiöse Bedenken und Fragen, die verschiedenen Diaspora-Schwierigkeiten und Gebiete betreffend (gemischte Ehen u.s.w) und auch spassige und oberflächliche Fragen nach dem modernsten Kleiderschnitt, der besten Seife u.s.w. Unsere Arbeit ist eine deutsche Arbeit in fremdem Lande unter polnischer, ruthenischer und jüdischer Umgebung. Sie können sich denken wie verschwindend klein wir also sind gegen die andern.

Und nun kann ich nicht lassen Sie um Ihre Hilfe zu bitten, um Ihre Hilfe durch Mitarbeit in unserm Hellenverein, wo ohne grosse besondere Opfer die kleinen Gaben zusammen kommen. Aber noch etwas anderes, was die Hauptsache ist, dass Sie unserer fürbittend gedenken. Es ist eine wunderbare Erfahrung dass nichts durch unsere Kraft geschieht, sondern durch Gott, durch das Gebet einer grossen Menge die hinter uns stehen, und darum bitte ich Sie hier auch gerade um dieses.

Reviews of Books.

Intercessors, the Primary Need. By John R. Mott. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1914. 1d.

A Litany of Remembrance. By the Right Rev. Bishop Ridding, D.D. Published by Bemrose & Sons, 4, Snow Hill, London, E.C. 1905. 3d.

A Litany of Intercession for Women. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1914. 2d.

A Litany and Prayers for Teachers. Published by the Guild of Teachers, 26, George Street, Hanover Square, London, W. 1914. 1½d. each or 1s. a dozen.

To a certain extent only can anyone help us to pray for others. The life of intercession is an individual achievement, the result above all of personal communion with God. And yet such a collection of devotional aids to the prayer life as the above will be valuable to many. Originally delivered, if we remember rightly, to a Conference of Association Workers, "*Intercessors, the Primary Need*," is one of the strongest appeals to service ever voiced by Mr. Mott, and it is to service open to every Christian whether able to go abroad or not, whether able to enter upon any kind of public work or not. It drives home the imperative duty of intercession if we would rise to a place among God's fellow-workers. Bishop Ridding's "*Litany of Remembrance*" was compiled and used by him for retreats and quiet days for his clergy, and reveals a true and deep insight into the hidden motives and temptations of any class of workers for the Kingdom of God. It will serve with power in that essential preparation of the soul for prayer which is to prevail with God. "*A Litany of Intercession for Women*" is a series of six services of prayer for women workers of all trades and professions. Its sympathy for the sorrows of woman and her aspirations are tender as well as very practical, and it should prove a real help for meetings of business women and others up against the facts of life. "*A Litany and Prayers for Teachers*" is also full of references to the difficulties and work of women, but in the more specialised sphere of teaching. All the booklets are well-printed, attractive, and very cheap.

The Handbook of the Young Women's Christian Association Movement. Published by the National Board of the Y.W.C.A., 600, Lexington Avenue, New York. 1914. 40 cents.

Despite an unattractive title, this is a most interesting account of the Association in the United States, and it should be in the hands of Association Committee members everywhere. It is well written, almost without statistics, and covers an immense field of work. A considerable amount of definite information concerning the young women workers and students of the United States may be gathered from the different sections, but above all it conveys the idea of the movement in the nation, and as such will be an inspiration to many. The financial resources of the movement in the United States are very much greater than those of other national Associations. It may therefore seem better able to cope with many difficulties. Yet, after a careful study of this book, one wonders if it is not after all the spirit of faith in God rather than any great sums of money which have been the secret of what has been accomplished by the Young Women's Christian Association in the United States. The chapters on "Occupation" and "Protection," for instance, show an amazing sympathy with the modern girl, her need and her possibilities. The Association in the United States is greatly used of God on her behalf, because it evidently seeks to incorporate His spirit. From the multifarious methods of approach indicated in Part II., "Manifestations of the Young

Women's Christian Association," every reader will learn much. Part III. gives an account of the work locally and nationally, and the chapter on "Committee Work" is valuable, especially for volunteer workers, in whose hands, for the most part, the development of the Association lies. Part IV., while more strictly national in application, describes very suggestively the "Relationships" of the Association with other societies and the Churches.

Women Students of the East: a Series of Outline Studies. Published by the Student Movement Press, 225, Collins Street, Melbourne. 1914. 1s. net.

This is the first attempt of the Australasian Missionary Society for University Women in the realm of outline studies, and indeed the book is, as far as we know, the first of its kind published by any society. Its four sections treat respectively of India, Burma and Ceylon; Japan; China and the Near East, and the whole comprises thirteen studies, which are rich in information, and voice an urgent appeal to the women students of Australasia on behalf of their Oriental fellow students. Hitherto the missionary interest of Australasian women students has been largely concentrated upon India, and in particular upon the work of the Missionary Settlement for University Women in Bombay, and the Student department of the Young Women's Christian Association in Calcutta. The use of these studies should serve to widen that interest, and the book is so compiled that it cannot but prove a source of inspiration to all those who realise the importance of evangelising the women students of the East. We hope it will have a wide circulation.

Christ the Teacher. By W. M. Sedgwick. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1914. 6d. net.

Unlike the text-books usually issued by the British Student Christian Movement, this collection of daily and united Bible studies is written with a specialised purpose. It is intended primarily for the use of students in elementary training colleges, and "the writer has tried to bear in mind all the time the actual conditions and difficulties under which an elementary teacher has to work." With simplicity of language and considerable originality of thought the close affinity is worked out between the aim of Christ and the aim of the modern teacher. He recognised the difficulties and problems which beset everyone who is trying to handle not things but persons, and we feel sure many teachers will catch a new inspiration from this book. We commend it warmly to our readers who may be engaged in educational work.

The Mind of the Messiah. By Charlotte H. Adams. Published by the National Board of the Y.W.C.A., 600, Lexington Avenue, New York. 1914. Paper, 40 cents; boards, 50 cents.

Those who have known and appreciated the "Lessons in the Gospel of John," previously issued by Miss Charlotte H. Adams, the director of Biblical Studies at the National Training School for Young Women's Christian Association secretaries in New York, should certainly obtain this further collection of studies based on the Synoptic Gospels. They are intended to serve as outlines for Bible lessons covering twenty weeks, and present different aspects of the Kingdom of God in an interesting and straightforward way. In the actual studies there are but few quotations from books other than the Bible, although there is every indication of a thorough knowledge of recent scholarship, and they will undoubtedly help many leaders of Bible-classes. Perhaps the Introductory Sketch of Jewish religious history from the Exile to New Testament times might have been made more useful by fuller references to the books cited, but even as it stands it is a welcome addition to the book.

Association and General News.

SOUTH AFRICA.—Writing in June from the **Pietermaritzburg** Young Women's Christian Association, Miss Florence Black says: "I wish you could peep into our kitchen on Tuesday evenings. It is a large one, but could be still larger to accommodate the crowd of people which assembles there. We have been having a course of cookery lessons, and judging from the number of people who came (thirty-three one night), they seem to have been very much appreciated. Miss Robinson, one of our boarders, who has lately come from home to teach Domestic Science in Natal, is the instructress and makes the lessons both interesting and useful. She is taking another course after the holidays on Housewifery.

"We have just started a troop of Girl Guides, known as the Young Women's Christian Association or 2nd Maritzburg Troop. The movement has just been started in the town. One of the members, a teacher, has undertaken to be Guide Mistress, and the girls seem very keen. I think it is a thing much needed out here, where so many young girls seem to have nothing to do on Saturday afternoons but sit in stuffy bioscopes or wander aimlessly about the town or park. Several people, I think, are rather opposed to the movement, thinking it will turn girls into boys, etc. But, carried on on the right lines, its aim is to turn girls into useful women and provide for them healthy recreation. I like it, too, because it puts 'first things first,' the first promise the guides have to make is 'to be loyal to God and the King.'"

AUSTRALASIA.—The Associations of Australia and New Zealand are passing through **an era of building new premises**, and many interesting suggestions were made by various leaders in the July issue of the "*Australasian Women's Quarterly*." Adelaide led the way and has been followed by Sydney, Melbourne, Christchurch, Dunedin, and Auckland. Other cities have still to face a similar effort, and have even begun to meet the conditions of a successful campaign.

Writing on the equipment of the Young Women's Christian Association from a business man's point of view, the treasurer of the new building at **Melbourne** says: "It may be interesting to refer to the campaign that took place in Melbourne about two years ago. It extended over ten days; in that period over 12,000 persons contributed to the fund, the amount of cash and promises obtained was about £12,300; between £2,000 and £3,000 consisted of promises spread over a period of time indicated by the person who promised. To date there is only about £10 yet to be paid, and as some of the promises were for amounts as small as one shilling per month, the result shows a conscientious regard for the promises given, and also a sustained interest in the good work being done by the Association for the uplift of our girls. In addition to the £12,300 contributed by the public during the campaign, a sum of about £20,000 has been given (in memory of a much loved father) for the cost of the building. The result is that now Melbourne possesses premises thoroughly equipped for all branches of Association activity, costing for land, building, and furnishing, about £32,000, all paid for."

Argentine Department at Buenos Aires.—Side by side with the general work the Young Women's Christian Association at Buenos Aires has a strong Argentine Department, with Miss Cortes as its general secretary. During the year ending September 30th, 1913, it had under its care 194 permanent boarders and 325 transients from Europe to the provinces; 18,205 luncheons were served, the increase in this department being due in great measure not only to the accommodation offered in the house but to the publications which have been made by the *Fray Usocho* and other magazines and newspapers.

"Through the Educational Department the Association offers lectures and educational classes, and various other methods for instruction. During the year the following lectures have been given :—

"'Enseñanza de la Higiene Infantil á la Mujer Argentina,' por el Dr. Pedro Ruerda ; 'Idealismo Constructor,' por el Sr. F. Camerini Zabban ; 'Impresiones del Escorial y Toledo,' por el Dr. Amarnto A. Abeledo ; 'Reproducción del Campamento de Piroapolis,' por la Y.M.C.A. Universitaria ; 'Analisis literario de una Obra de Zorilla,' por la Dra. E. A. Lopez de Nelson.

"The total number of those who have attended these lectures has been 380.

"After getting settled in the new premises, the English classes were recommenced, and two other classes were organized, one in French and one in English, for the girls who come to luncheon. The number of pupils has been as follows :—

"Advanced English : enrolment, 12 ; average attendance, 6.

"English for beginners : enrolment, 10 ; average attendance, 7.

"English for girls who come to lunch : 14.

"French for girls who come to lunch : 19.

"Cooking class, course of three months : 18 ; average, 14.

"Social Department.—With the attendance of 1,035, we have held six social meetings during the year.

"Letters written : 200.

"Invitations to different socials and functions : 1,150.

"Visits to hospitals : 20.

"The Argentine Department is fortunate in having for its members a number of ladies full of courage and energy to carry the work and overcome the difficulties which present themselves.

"This group is the Argentine Committee, to whom we owe the extension of this department."—"*The Standard*," *Buenos Aires*, *November 1st*, 1913.

UNITED STATES : Professional Service in Young Women's Christian Associations.—"Of the 280,000 young women who are connected with the 900 Young Women's Christian Associations in the United States, about 20,000 are volunteer workers in colleges, cities, and country districts, serving, as time and interest will allow, as board and committee members, as leaders of clubs and classes, or taking responsibility for religious or social occasions, without remuneration.

"Besides these there are 1,700 employed officers, women trained for this profession, giving their whole time to executive work as secretaries, or combining teaching with administrative duties.

"Of these employed officers 1 per cent. are in town and country Associations, 2 per cent. have gone out to India, China, Japan, Turkey, and South America, 3 per cent. are executives of student Associations, 5 per cent. travel for the National Board and its Field Committees, and 87 per cent. are general secretaries, industrial secretaries, religious work directors, physical directors, or hold other positions in the cities."—"*Association Monthly*," *May*, 1914.

The New York Travellers' Aid Conference.—"The New York Travellers' Aid Society called a conference of the organizations doing travellers' aid work in eastern cities during the first week in May, at the new headquarters of the New York Society, 465, Lexington Avenue. Eighty-seven out-of-town representatives, thirty-two cities in fourteen States and Canada were represented, as was also the San Francisco Travellers' Aid Society, recently organized to meet the extra demand for protection created by the coming Panama Exposition.

"The programme was flexible. A committee on resolutions was appointed to gather up as a basis of action the conclusions arrived at by the conference.

"From the opening hour there was no uncertainty in regard to the views

of the delegates. They believed in co-operation; they wanted clear-cut definitions and plans of travellers' aid work; they requested that a national Travellers' Aid Society be organized as early as possible.

"People were brought together who have for many years worked in different organizations, and who have had much intercommunication in the transfer of travellers. All felt strongly the need of a united work, of a uniform badge, and a uniform system of records. They agreed that much could be done in advance of the complete development of a national work by each local society undertaking to systematize its work now.

"It was of special value to have the conference in New York City, where the work at stations and docks could be visited by all the delegates, and the office system of the New York Society could be examined in minutest detail." —"*Association Monthly*," *June*, 1914.

Japanese Women in America.—"For a number of years Japanese students going to America have been most carefully looked after by the Foreign Department of the Young Women's Christian Association of the United States, but until quite recently no organized movement has been made for other Japanese women who go to America, mainly to the Pacific Coast. Comparatively recently, however, a Japanese Young Women's Christian Association was organized in San Francisco, mainly under the leadership of Mrs. Tona Abiko, and another in Los Angeles, to which Miss Helen Topping has just been called as secretary. Within the past year Mrs. Abiko was back in Japan, and while here interested a number of Japanese men in some of the problems incident to Japanese women going to California, and received Y2,000 from them to further the work there. They have since been able to secure the services of a Japanese secretary in San Francisco. As an illustration of the interest the Japanese ladies in Los Angeles take in the affairs of the home-land, the National Committee in Japan recently received from the Japanese Young Women's Christian Association of that city the sum of Y562.80 to be paid to the Famine Committee of which Baron Shibusawa is the chairman. A request has also come to the Young Women's Christian Association in Japan to look into the conditions of women going to America to join their husbands, with a view to assisting them before they leave in understanding the new conditions into which they are to go. At present a thorough investigation as to the possibilities of doing something in this direction is being made both in Tokyo and Yokohama.

"On June 1st, 1913, rooms were opened in the business part of Yokohama for the accommodation of young women in business and for visitors down town, either from Yokohama itself or from Tokyo. Besides helping to meet this initial need, classes in cooking, singing, Bible, etc., and a number of gatherings have been held during the year, which have brought not only the young women in business together but also the older women of the Churches, Japanese and foreign ladies, graduates and students of various schools. Larger plans are in contemplation, as the first year's work has made it abundantly evident that there is a work of considerable extent to be done. The Japanese ladies, with the assistance of Mrs. E. W. Frazer, had completed all the plans for a benefit concert, but on account of the death of the Empress Dowager, the concert has been postponed. The funds have come in as needed, and it is a matter for deep thankfulness that the people of Yokohama, both Japanese and foreign, have so generously supported the work during the first year of its inception that the Committee feels justified in continuing and enlarging the scope of the work."—A. C. MACDONALD, "*The Christian Movement in Japan*, 1914" (p. 299-300).

The Negro Student Convention at Atlanta.—"An event of very great importance to our student movement occurred last month when for four days, May 14 to 18, 512 coloured men and women students and teachers,

representing 85 schools, met together with a limited number of ministers, educators, editors and other leaders of both the white and coloured races, in the Negro Christian Student Convention, held on the beautiful and spacious campus of Clark University, Atlanta, Georgia.

"The convention was called by Dr. John R. Mott, as chairman of the World Missionary Conference and General Secretary of the World's Student Christian Federation. With him was associated a committee of nine, composed of Southern white and coloured men and women. The purposes of the convention were: (1) To give to the present generation of Negro students in the United States a strong spiritual and moral impulse; (2) To study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) To face the responsibility resting upon the Negro churches of America to help to meet the claims and crisis of Africa; (4) To consider what light Christian thought may throw on present and future co-operation between the races.

"Representative speakers of both races brought before these young people, the future leaders of their race, their responsibility for upholding the highest standards of living and preparation for Christian leadership at home and abroad. In addition to the platform meetings, sectional meetings were held for men and women separately, at which time various vocations such as teaching, social service in city and rural communities, the woman in the home, and of course the ministry and missionary work, were presented with their Christian interpretation."—"*Association Monthly*," *July*, 1914.

A Finance Campaign for Foreign Association Work in the United States. — "After prayer and many conferences, a committee appointed by the finance and foreign departments of headquarters is submitting a proposition to include the whole United States in a campaign for the foreign field. Last year of the total budget of the United States one and one-tenth per cent. was given to the foreign field. The proposition for the coming year is, *first*, to raise the budget already voted for 1914—*i.e.*, $41,000, the amount needed for the support of thirty-two secretaries now at work in India, Japan, China, South America and Turkey, and after this is secured, to continue the campaign to raise $126,850 in addition, to cover the expenses of seventeen secretaries, to provide buildings in Shanghai, Tokyo and Calcutta, the expenses of the secretaries to include outfits and journeys.

"To aid in this campaign there is a splendid staff of speakers who are fully acquainted with the conditions of these countries from first hand knowledge. It includes Miss Frances Taft, Miss Abbie Mayhew, Miss Margaret Matthew, Miss Mary Bentley, Miss Frances Cross, Miss Lela Guitner, Miss Irene Sheppard, Miss Mary Thomas, Mrs. Thomas Gladding, Miss MacArthur, Miss Louise Brooks, and Miss Helen Taylor."—"*Association Monthly*," *May*, 1914.

CANADA.—Immigration work of the Canadian Associations demands a Secretary to meet third class passengers at **Quebec**, and, should funds allow, another at **Montreal** to care for the girls travelling second cabin. This is one of the most important developments of Association work, as the Quebec Secretary has leave from the Government to meet girls in the Immigration sheds; she gives away leaflets containing a directory of the Young Women Christian Association boarding homes, and useful preliminary information for the immigrant. To those who wish it she issues cards of introduction to the Association Secretary in the city of destination, and then she writes to all those cities giving names and addresses of the new comers. This post work is followed up in the cities by visits paid to these girls, and invitations to come to the Association.

From March to November, 1913, the Young Women's Christian Association worker at Quebec met 173 ships, issued 2,796 cards of introduction, and gave 3,300 pamphlets with addresses of homes. In 1911, in over 15 cities 7,000 cases were helped, in 1912, 14,000, and in 1913, 27,000.

THE NEED OF EXTENDING THE Y.W.C.A. AMONG CANADIAN HIGH SCHOOL GIRLS.—"Practically the largest undeveloped field in Young Women's Christian Association work in Canada is that among the High School girls. We have student Associations in all the universities of Canada, and in some thirteen or fourteen of the leading girls' Boarding Schools from Acadia Seminary in Nova Scotia to Columbia College out in New Westminster. We have as yet only one High School Association. Yet 77 per cent. of all the girls studying above the public schools in Ontario are High School girls, and I venture to say the percentage is even higher out here in the West where there are as yet few residential schools. Ontario has over 15,000 girls in her High Schools, and Canada has approximately 35,000.

"This great army of High School girls presents an enormous field of opportunity. Other classes of girls perhaps offer more spectacular opportunities, for instance the young wage-earning girl or the immigrant. But do not the great majority of our leaders pass through the High Schools of the country? It is only about 10 per cent. of them who actually go on to College, but they do go out from school with a wider intelligence, greater efficiency and therefore with larger possibilities than the little fourteen-year-old who steps out of the public school into shop or factory.

"Miss Ruth Rouse, Secretary of the W.S.C.F., said at a mass meeting of school girls in Toronto that there were three great questions which school girls all over the world were asking. They were:—

"1. How can I be sure of what is right or what is wrong?

"2. Where can I get the power to do what is right?

"3. How can I serve?

"Who is going to answer the universal questionings of school girls?"—MARY S. EDGAR, "*The Young Women of Canada*," *January*, 1914.

British-American Business Women's Club, Paris.—"Monday, March 3rd, was the birthday of our Business Women's Club. Special luncheon tables were set in the salon, so that our busy members were able to eat and confer in the same breath, so to speak. Miss Stewart, Office Secretary of the Association, who has kindly consented to lead the club conferences, in an inspiring talk suggested a broad field of discussion and usefulness for the Club. To her suggestions various members added others.

Among the topics of discussion agreed upon were:—

1. 'Conditions of Employment for Women in Germany.'
2. 'Conditions in Great Britain (particularly London).'
3. 'Conditions in Paris for French Women.'
4. 'Conditions in Paris for non-French Women.'
5. 'Business Ethics: Keeping one's Employer's Confidence while *in* and after leaving his employment.'
6. 'Problems of hours, renumeration and increase of pay.'
7. 'The unscrupulous competition of "pin-money" women.
8. 'The minimum amount of earnings that will enable a woman without sacrifice to her present well-being to lay by savings for her old age.'

The first topic was taken up in the meeting of March 10th, the German members speaking from their own experience and observation. All agreed in advising non-German young women not to go to Germany without previously making sure of a post there, as German young women are generally well equipped and naturally are preferred for all business positions.

The cost of living ranges from 80 to 120 marks (100 to 150 frs.). The salary of stenographers depends on the number of languages known—German alone from 120 marks (150 frs.), German and English, 150 to 200 marks (187 to 250 frs.), German, English and French, 200 to 275 marks (250 to 340 frs.). (In commercial importance, the Germans highly regard Spanish, as well as English and French."—"*The Messenger*," *Paris, March* 15, 1914.

LONDON Y.W.C.A. HOSTELS.—The Young Women's Christian Association has in London in its own affiliated Homes and Hostels about 800 beds. It would be an under-statement to say that three-fourths of this number are always occupied. Certain large Homes never have a vacancy for more than a night or two, others vary much with the season of the year and the seasons in occupation. Some Homes are filled almost entirely by permanent boarders, *i.e.*, those who are making their home there for some months or years. Others keep a larger number of beds available for passing visitors. The relation of supply and demand must be gauged by the number of applications refused, amounting to hundreds in the year, by Homes in central situations. All these could be kept full twice and thrice over.

The Association has in London one or two Hostels for special classes. That for theatrical employées is doing a work that greatly needs extension in other large towns. The stage being like all that deals with amusement and fashion, dependent on the veering of public fancy, is one of the most precarious as well as exacting employments, and actresses' hours make it impossible that they should use ordinary Hostels. Since the house in Charlotte Street was taken charge of by the Association, the fifty beds are, except at special slack seasons, always full, and no one shows warmer appreciation than do these young actresses of both the comfort and friendship they find there.

Very many foreigners use the Hostels. Sometimes six or seven nationalities will be represented at one table. They come to learn, to work and at odd times to play, and in a Young Women's Christian Association Home they are at once in touch with those who believe in international, interracial, and interdenominational friendship. The superintendent of one large affiliated Home says that the place is a tourist office, information bureau, and savings bank, as well as a boarding house, and she herself once had to get permission from Somerset House to act as interpreter at a wedding.

The need for this work is rapidly increasing. The census of 1911 compared with that of 1901 shows an increase of nearly 20,000 in the number of women under 35 years of age engaged in paid occupations in London. Nearly 15,000 of this increase is among clerks and typists.

TURKEY.—From "*The Orient*," for August 3rd, 1914, we learn that the first Annual Meeting of the General Committee of the Union of Christian Associations in the Turkish Empire was held at Robert College, Constantinople, on June 29th and 30th, 1914, Marash, Tarsus, Talas, Smyrna, Brousa, Marsovan, Van and Adabazar were all represented at large expense of time and money, and the following important decisions were made as to the future organisation of the Union:—

(1) The Women's Department resolved to organise as a National Board and ask for affiliation with the World's Committee of the Young Women's Christian Association. The system of electoral and fellowship membership was adopted for branches, corresponding to the active and associate membership in other countries.

(2) The Union resolved to apply for the admission of its Student Associations to the World's Student Christian Federation.

(3) The Committee proposes to accept the direct responsibility for the support which the Turkish movement should give to the various World's Committees to which it is or desires to be affiliated.

Discussion also took place as to the supply of Association literature—handbooks, pamphlets, sample constitutions, and Bible Study text-books—in the different languages of the membership, hoping for increased resources to make it possible. Among the special phases of Association activity which were treated, Miss Willard answered the question "What do schools want of the Association?" and reported on her recent visit with Miss Frances Gage, the National Young Women's Christian Association Secretary, to fifty-six schools of the Empire.

THE REGULATION OF CINEMATOGRAPH SHOWS.—The Education Committee of the National Union of Women Workers in Great Britain and Ireland has recently been actively concerning itself with the regulation of cinematograph shows. "In most towns regulations have been made as regards safety, but lately Liverpool, Cambridge, and several other places have begun to make regulations regarding the kind of films that might be exhibited and the conditions under which children might visit these shows. With the permission of the Executive Comm ttee a letter was sent to the Branches, and as a result quite a number of letters have been received reporting either that similar regulations are already in force in their district or that efforts are being made in that direction. Perhaps it is not yet generally known that all films produced since a definite date have to be passed by the Film Censor, and that undesirable films should always be reported to the Chief Constable of the district. Other societies are also interesting themselves in the matter, and it is proposed to form an Educational Cinematograph Association on which the Committee will be represented, which will, as far as possible, promote the production of good series of pictures and will 'investigate, report and advise upon the right use of the cinematograph as a means of spiritual, intellectual and social development."—*Occasional Paper, No.* 64," *July*, 1914.

THE "PASS-IT-ON" DEPARTMENT OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION.—There are many Sunday School teachers among our Association members, and those in Great Britain and Ireland will be interested to hear that there has been recently formed in connection with the World's Sunday School Association a "Pass-it-on" Department. It is similar in its working to the American "Utilising of Waste Material Department," the idea being to pass on to missionaries working in the foreign field lesson helps, magazines, papers (religious and otherwise), texts, cards, pictures and gifts for leper homes, use among children, etc., as well as orphanages, etc.

Here is a splendid opportunity for friends at home to cheer and help workers abroad. The literature need not necessarily be up-to-date, but the postage must be covered by the sender. Will friends who can render this help kindly communicate in the first place with Miss Gertrude Edwards, c/o World's Sunday School Association, 56, Old Bailey, London, E.C., stating what they may have to send and giving name and address; they shall then be put into touch with the missionary needing that special help.

GUTSKURSUS IN PILGRAMSHAIN.—"Angeregt durch Pastor Burckhardt hatte Frl. v. Jeetze, Pilgramshain bei Striegau auf das Schloss ihres Vaters, Rittmeister a. D. v. Jeetze, vom 18.—20. Mai zu einem Lehrgang für weibliche Jugendpflege eingeladen, der „Die Pflege der weiblichen Jugend auf dem Lande" behandelte. Weit auf taten sich die Pforten des schönen Herrenhauses und vieler umliegender Häuser zur Aufnahme der Gäste. Denn die Teilnehmer wurden als Gäste in freundlichster Weise beherbergt und bewirtet. In der schönen Luft und im Maiengrün, das zu den Fenstern des Vortragssales hineinleuchtete, wurde die Aufnahmefähigkeit gesteigert, und viele eingestreute Liederverse schützten vor Müdigteit bei der Reichhaltigteit des Arbeitsplans. Die etwa 80 Zuhörerinnen hatten je täglich vier Vorträge nach vorangehender Bibelstunde in sich aufzunehmen, und doch zeigten die nachfolgenden Besprechungen, dass bis zuletzt der Eifer nicht erlahmte. Auch der Bücherverkauf, der an 60 M. einbrachte, war ein sehr reger. Die Vorträge sollten hauptsächlich zur Pflege der weiblichen Jugend auf dem Lande anregen und besser konnte man Landbewohner nicht erreichen, als wenn man mitten unter ihnen einen Lehrgang veranstaltete."—*Fürsorge für die weibliche Jugend*," *August*, 1914.